An Apologie
or answere in defence of the
Churche of Englande,
with a briefe and plaine
declaration of the true
Religion professed
and vsed in
the same. by B^p. Jewel

Londini, Anno Domini
M. D. LXIIII.

Ames P. 608--1.6

To the right honorable learned and vertuous Ladie A.B, M.C. wisheth from God grace, honoure, and felicitie.

MADAME, ACCORDING to your requeſt I haue peruſed your ſtudious labour of trãſlatiõ profitably imploied in a right cõmendable work. whereof for that it liked you to make me a Iudge, and for that the thinge it ſelfe hath ſingularly pleaſed my iudgement, and delighted my mind in reading it, I haue right heartely to thanke your Ladi ſhip, both for youre owne well thinking of me, and for the comforte that it hathe wrought me. But far aboue theſe priuate reſpectes, I am by greater cauſes enforced, not onely to ſhewe my reioyſe of this your doinge, but alſo to teſtify the ſame by this my writing prefixed before the work, to the commoditie of others, and good incouragement of your ſelfe. You haue vſed your accuſtomed modeſtie in ſubmittinge it to iudgement, but therin is your

prayſe

prayſe doubled, ſith it hath paſſed iudgemēt without reproche. And whereas bothe the chiefe author of the Latine worke and I, ſeuerallye peruſinge and conferringe youre whole tranſlation, haue without alteration allowed of it, I muſt bothe deſire youre Ladiſhip, and aduertiſe the readers, tothinke that wee haue not therein giuen any thinge to any diſſemblinge affection towards you, as beinge contented to winke at faultes to pleaſe you, or to make you without cauſe to pleaſe your ſelfe: for there be ſundry reſpectes to drawe vs from ſo doinge, althoughe we were ſo euil minded, as there is no cauſe why we ſhould be ſo thought of. Your own iudgement in diſcerning flatterie, your modeſtie in miſlikinge it, the layenge open of oure opinion to the world, the truth of our friendſhip towardes you, the vnwillingneſſe of vs bothe (in reſpecte of our vocations) to haue this publike worke not truely and wel tranſlated, are good cauſes to perſwade, that our allowance is of ſincere truth and vnderſtanding: By which your trauail (Madame) you haue expreſſed an acceptable dutye to the glorye of GOD, deſerued well of this

Churche

Churche of Chriſte, honourablie defended the good fame and eſtimation of your owne natiue tongue, ſhewing it ſo able to contend with a worke originally written in the moſt praiſed ſpeache: and beſides the honour ye haue done to the kinde of women and to the degree of Ladies, ye haue done pleaſure to the Author of the Latine boke, in deliueringe him by your cleare tranſlation from the perrils of ambiguous and doubtful conſtructions: and in makinge his good woorke more publikely beneficiall: wherby ye haue rayſed vp great comforte to your friendes, and haue furniſhed your owne conſcience ioyfully with the fruit of your labour, in ſo occupienge your time: whiche muſt needes redounde to the encoragemente of noble youth in their good educatiō, and to ſpend their time and knowledge in godly exerciſe, hauinge deliuered them by you ſo ſingular a preſident. Whiche youre doinge good Madame, as God (I am ſure) doth accept and will bleſſe with increaſe, ſo youre and ours moſte vertuous and learned ſoueraigne Ladie and Maſtres ſhal ſee good cauſe to commende: and all noble gentlewomen ſhall

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(I truſt) hereby be alured from vain delights to doinges of more perfect glory. And I for my part (as occaſion may ſerue) ſhal exhort other to take profit by your worke, and followe your example: whoſe ſucceſſe I beſeche our heauenly father to bleſſe and proſpere. And now to thende bothe to acknowledge my good approbatiõ, and to ſpread the benefit more largely, where your Ladiſhippe hathe ſent me your boke writen, I haue with moſt hearty thankes returned it to you (as you ſee) printed: knowing that I haue therin done the beſte, and in this poynte vſed a reaſonable pollicye: that is, to preuent ſuche excuſes as your modeſtie woulde haue made in ſtaye of publiſhinge it. And thus at this time I leaue furder to trouble youre good Ladiſhippe.

M. C.

An Apologie or aun-
swere in defence of the Church of England, with a briefe and plaine declaration of the true Religion professed and used in the same.

IT HATH BEEN AN olde complaint, euen from ỹ first time of ỹ Patriarks & Prophetes, and confirmed by the writinges and testimonies of euery age, that ỹ Truth wandereth here and there as a straunger in the world, & doth redily fynde enemies and slaunderers amongst those that knowe her not. Albeit perchaunce this may seeme vnto some a thinge harde to bee beleeued, I meane to suche as haue scante well and narowly taken heed thereunto, specially seing all mankind of natures very motion without a teacher doth coueite the truth of their owne accorde: and seinge oure Sauioure Christe hym selfe, when

Tertull. in Apologetico.

he was on earthe woulde bee called the Truthe, as by a name moste fytte to expresse all hys diuine power: yet wee, whiche haue been exercised in the holie scriptures, and which haue bothe redde & seene what hath happened to all godly menne commonly at all tymes, what to the Prophets, to the Apostles, to the holie Martyres, and what to Christe hym selfe, with what rebukes, reuilings and dispightes they were continually vexed whyles they heere lyued, and that onely for the truthes sake: wee (I saye) do see, þ this is not onely no newe thinge or harde to be beleued, but that it is a thing already receaued and commonlye vsed from age to age. May truly, this might seeme muche rather a meruayle and beyonde all beleife, yf the Diuell, who is the Father of lyes and ennemye to all truthe, woulde nowe vppon a sodaine chaunge his nature, and hope that truthe might otherwyse be suppressed, then by belyenge yt: Or that he would

1 Iohn. 2.

beginne

begynne to establishe his owne kingdom by vsing now any other practises, then the same whiche he hathe euer vsed from the beginning. For since any mans remembraunce, wee cannot skante finde one time, either when Religion did first growe, or when it was setled, or when it did a freshe springe vp againe, wherin truth and innocencye were not by all vnworthy meanes and most dispitfully intreated. Doubtlesse the Deuell well seeth, that so longe as truth is in good sauery, hym selfe cannot be safe, nor yet maintaine his owne estate.

For lettinge passe the auncient patriarkes and Prophetes, who, as we sayd, had no parte of their lyfe free from contumelies and slaunders. Wee knowe there were certaine in tymes past, whiche said & commonly preached, that the old ancient Jewes (of whom we make no doubt but thei wer the worshippers of the onely and true God) did worshipp

Cornel. Tacitus. eyther a sowe or an asse in Gods steede, and that all the same Religion was nothinge els, but a sacriledge and a plaine contempt of all godlynes. We know also that the sonne of God, our Sauioure Jesu Christe, when hee taughte the truthe, was coumpted a Jugler and an enchanter, a Samaritan, Belzebub, a deceiuer of the people, a dronkard, and a Glutton. Againe, who wotteth not what woordes were spoken agaynste Sainct Paule the most earnest and vehement preacher and maintainour of ỹ truthe? Somtime that he was a seditious and busy man, a raiser of tumultes, a causer of rebellion: somtime againe that he was an heretique, sometime ỹ he was mad: Somtime that onely vpon strife and stomacke he was bothe a blasphemer of Gods lawe, and a despiser of the Fathers ordinances. Further who knoweth not howe Sainct Stephan after he had throughly & sincerely embraced the truth, and beganne frank-

Mar. 11.

lye and stoutly to preache and set forthe the same as he ought to do, was immediatlye called to aunswere for his life, as one that had wickedly utered disdainful and haynous wordes against the lawe, against Moyses, against the Temple, and against God: Or who is ignorant that in tymes past there were some which reproued the holye Scriptures of falsehood, saying they conteined thinges both contrary and quite one against an other: and howe that the Apostles of Christe did severallye disagree betwixt them selues, and that S. Paule did vary from them all: And not to make rehearsal of al, for that were an endles labour: who knoweth not after what sorte our fathers were railed vpon in times past, whych first began to acknowledge and professe the name of Christe, howe they made priuat conspiracies, deuised secrete councels against the common welth, & to that end made earelie and priuie meetinges in the darke, kylled yonge babes,

Marcion ex Tertul. Aelium & Lactantio.

Euseb. li. 5. capit. Tertull. in Apologe. 3. Idem. l. 2. 3. & 7. 8. 9.

fedd themselues w mens flesshe, and lyke sauage and brute beastes, didde drinke their bloude: In conclusion, howe that after they had put out the candels, they committed adulterye betweene themselues, and without regarde wrought incest one with an other, that Brethren laie with their sisters, sonnes with their Mothers, without any reuerence of nature or kynne, without shame, without difference: and that thei wer wicked men without all care of Religion, and without anye opinion of God, being the very ennemies of mankinde, vnworthy to be suffered in the worlde, and vnworthie of lyfe.

All these thinges wer spoken in those daies against the people of God, against Christ Jesu, against Paul, against Stephan, and against all them whosoeuer they were, which at the first beginninge imbraced the truthe of the Gospell, and were contented to be called by the name of Christians; which was then an hate-

full

full name amonge the common people. And although the thinges whiche they said, wer not true, yet the Diuel thought it shoulde be sufficient for him, yf at the leaste he coulde bringe it so to passe, as they might bee beleeued for true: and that the Christians might bee brought into a commõ hatred of euery body, and haue their death and destruction sought of all sortes. Herevpon Kings and Princes beinge ledde then by suche perswasions, killed all the Prophetes of God, lettinge none escape: Esai with a sawe, Jeremy with stones, Daniell with Lyons, Amos with an yron barre, Paule with the sword, & Christ vpon ỹ crosse, and condemned all Christians to imprisonmentes, to tormentes, to the pikes, to be thrwone doune headlong from rocks & stepe places, to be caste to wild beastes and to be burnt, & made great syzes of their quicke bodies, for ỹ only purpose to giue light by night, & for a very scorne & mockinge stocke; and didde compt them

Tertull. in Apolo. cap. 3.

Sueton. in Transquill. in Nerone.

no better then the vilest fylth, thoſſcou-
rynges and laughing games of ỹ whole
worlde. Thus (as ye ſee) haue the Au-
thors and profeſſours of the truethe euer
ben entreated.

Wherefore wee oughte to beare yt
the more quyetlye, which haue taken vp
pon vs to profeſſe the Goſpell of Chriſt,
yf we for the ſame cauſe be handled after
the ſame ſorte: and yf wee, as our forefa-
thers weare longe a go, bee lykewyſe at
thys day tormented & bayted with ray-
lings, with ſpitefull dealinges and with
lyes, and that for no deſert of our owne,
but onely bicauſe we teach and acknow
ledge the truthe.

They crye out vpon vs at thys pre-
ſent euery wheare, that we are all here-
tiques, and haue forſaken the fayth, and
haue with newe perſwaſions and wic-
ked learninge vtterly dyſſolued the con-
corde of the Churche, that we renew, &
as it weare, fetche againe from hell, the
olde and many a daye condempned he-
reſyes:

reſyes: that we ſow abroade newe ſects, and ſuche broyles as neuer yearſt weare heard of: alſo that we are already deuided into contrarye partes and opinions, and coulde yet by no meanes agree well amonge oure ſelues: that wee be curſed creatures, & lyke ỹ Gyauntes do warre againſte God hym ſelfe, and lyue cleane without any regarde or worſhippinge of God: that we deſpiſe all good deedes: that we vſe noe diſcipline of vertue, no lawes, no cuſtomes: that we eſteeme neither righte, nor order, nor equitie, nor iuſtice: that we geue ỹ brydell to al naughtines, and prouoke the people to all lycenciouſnes and luſt: that we labour & ſeke to ouerthrowe the ſtate of Monarchies and kyngdomes, and to bringe al thinges vnder the rule of the raſhe intõſtante people and vnlearned multitude: that wee haue ſeditiouſly fallen from ỹ Catholique Churche, and by a wycked ſchiſme and diuiſion haue ſhaken the whole worlde, and trobled the common

peace and vniuersal quiet of the church: and that as Dathan and Abyron conspired in times past against Moises and Aaron, euen so wee at this day haue renounced the Byshop of Rome without anye cause resonable: ꝑ we set nought by the auctoritie of thauncient fathers and Councels of oulde time: that wee haue rashly and presumptuously disanulled the olde cerimonies, which haue ben well alowed by oure fathers and forefathers manye hundreth yeare past, bothe by good customes and also in ages of more puritie: and that wee haue by our owne priuate head, without the auctoritie of any sacred and general Councell brought new traditions into ꝑ Church, and haue don all these thinges not for Religions sake, but only vppon a desyre of contention and stryfe.

But that they for theyr parte haue chaunged no maner of thinge, but haue helde and kepte still suche a nomber of yeares to this verye day all thinges as they

they were deliuered from the Apostles, and well approued by the most auncient Fathers.

And that thys matter shoulde not seeme to be don but vppon priuie slaunder, and to be tossed to and fro in a corner, onely to spyte vs, there haue ben besides wylely procured by the Bysshop of Rome, certaine parsons of eloquence yenough, and not vnlearned neyther, whiche shoulde put theyre helpe to thys cause now almost despaired of, & should polyshe and set furth the same, both in bookes and with long tales, to the end, that when the matter was trymlye and eloquently handled, ignorant and vnskil full persons mighte suspecte there was som great thing in it. In deede they perceiued that their owne cause did euerye where go to wracke, that their sleightes were nowe espyed and lesse esteemed, & that their helpes did dayly fayle them, & that their matter stoode altogether in great neede of a conninge spokesman.

Now

Now as for those things which by thē haue been layed against vs, in part they be manifestly false & condempned so by their owne iudgementes whiche spake thē, partly again, though thei be as false to in deede, yet beare thei a certain shew and colour of truth, so as the Reader (if he take not good hede) may easily be tripped and brought into errour by them, specially when their fine and cunninge tale is added thereunto: and part of them be of suche sorte, as wee oughte not to shunne them as crimes or faultes, but to acknowledg & profesſe them as thinges well done, and vpon very good reason.

For shortely to say the truth, these folke falsely accuse and slaunder all oure doinges: yea the same thinges whiche they themselues can not deny but to be rightly and orderly don, and for malice do so misconstre and depraue al our sayinges and doinges, as though it were impossible, ỹ any thinge could be rightly

ly spoke or don by vs. They should more plainly & sincerely haue gon to worke if thei would haue dealt truely, but now they neither truelye nor sincerelye: nor yet Christianly, but darklye and craftely charge and batter vs with lyes, and doe abuse the blindenes & fondenes of the people, together with the ignorauncе of Princes, to cause vs to be hated, and the truth to be suppressed.

This, lo ye, is the power of darkenes, and of men which leane more to the amased wondering of the rude multitude and to darknes, then they doe to ỹ truth and light: and as S. Hierome saieth, which doe openly gainsay the truth, closing vp their eyes, and wil not se for the nonce. But wee giue thankes to the most good & mighty God, ỹ such is our cause, wher against (whē they woulde fayneſt) they were able to vtter no dispite, but the same which might aswell bee wrested againste the holye Fathers, against the Prophetes, against the Apostles

ties, against Peter, against Paule, and against Christ himselfe.

Nowe therefore, if it be leefull for these folkes to be eloquent and fine tonged in speaking euil, surely it becõmeth not vs in our cause, being so very good, to be dumme in answering truelye. For men to be careleſſe what ys spoken by them and their own matter, bee it neuer so falselye and slaunderouselye spoken, (especiallie when it is suche, ꝑ the Maiestie of God and the cause of religiõ may therby be dammaged) is the part doubtles of dissolute and retcheles persons, & of them which wickedlye winke at the iniuries don vnto the name of God. For although other wrõges, yea oftentimes great, may be borne and dissembled of a milde & Christiã man, yet hee that goeth smothelye awaye and dissembleth the mater when he is noted of heresy, Ruffinus was wont to deny that man to be a Christian. We therefore will do the same thinge which all lawes, which natures

tures owne voyce doth comm and to be don, and whiche Christe him selfe did in like case when he was checked and reuiled, to the intent we may put of from vs these mens slaunderous accusations, and may defend soberly and truely our own cause and innocencie.

For Christ verelye when the Pharysies charged him with sorcery as one ꝑ had some familiar Spirites, & wrought many thinges by their helpe, I saide he, haue not the Dyuell, but doe glorifie my Father: but it is you, that haue dishonored me, and put me to rebuke and shame. And S. Paul when Festus the Lieutenaũt scorned him as a mad man: I (saide he) moste deere Festus, am not madde as thou thinkest, but I speake the wordes of truth and sobrenes. And the auncient Christians when they wer slaundered to the people for mankillers, for adulterors, for committers of incest, for disturbers of common weales, and did perceaue that by suche slaunderous accusations ꝑ Religion which they pro-

fessed

felled, might be brought in question, namely if they should seeme to hold their peace, and in māner to confesse the fault: lest this might hinder the free course of the Gospell, they made Orations, they put vp supplications, and made meanes to Emperors and Princes, that they might defend them selues and theyr fellowes in open audience.

But we truly, seeing that so many thowsandes of our brethren in these last twenty yeares haue borne witnes vnto the truth, in the middest of most painfull tormēts that could be deuised: and when Princes desirous to restraine the Gospel sought many wayes but preuayled nothinge, and that now almost the whole worlde dothe begynne to open theyre eyes to behold the light: we take it that our cause hath already ben sufficiently declared and defended, and thinke it not needfull to make many wordes, since ye verye matter saith inough for yt selfe. For yf the Popes woulde, or els if they could

weigh

weigh with their own selues the whole matter, and also the beginning and proceedinges of our Religion, how in a māner al their trauail hath com to nought, no body driuing it forwarde, and without any worldely helpe: and howe on the other side, our cause, againste the will of Emperoures, from ỹ beginning against the willes of so many Kynges, in spite of the Popes, and almoste maugre the head of all men, hath taken encrease, and by little and little spredde ouer into all countries, and is com at length euen into Kings courtes and Palaices. These same thinges me thinketh might bee tokens greate ynough to them, that God him self doth strongly fight in our quarrel, and doth from heauen laugh at their enterprises: & that the force of the truth is suche, as neither mans power, nor yet hell gates are able to roote it oute. For they be not all mad at this day, so many free Cities, so manye Kynges, so manye Princes which haue fallen away from

the Seate of Roome, and haue rather toyned themselues to the Gospell of Christe.

And although the Popes had neuer hetherunto leaiour to consider diligentely and earnestly of these matters, or thoughe some other cares do nowe lett them and dyuerse wayes pull them, or though they coũpt these to be but cõmon and triflinge studies, and nothinge to appertain to the Popes worthines, this maketh not why oure matter oughte to seeme ẏ worse. Or yf they perchaunce will not see that whiche they se in deede, but rather will withstande the knowen truth, ought wee therefore by and by to be coumpted heretikes, bycause we obay not their will and pleasure? Yf so be that Pope Pius were the man (we say not which he would so gladly be called) but if he were in deede a man that eyther woulde accoumpte vs for his brethrene, or at least woulde take vs to be men, he woulde firste diligently haue examined

amined our reasons, and woulde haue
sene what might be saied with vs, what
againste vs, and woulde not in his Bull
whereby he lately pretended a Coūcel,
so rasheiy haue condēned so great a part
of the worlde, so many learned and god-
ly men, so manye common wealthes, so
many kynges, and so many Prynces, on
ly vppon his owne blynd preiudices and
foredeterminations, and ỹ without hea-
ring of them speak, or without shewing
cause whye.

But bycause he hath alredy so no-
ted vs openlye, least by holdynge oure
peace we should seme to graunt a fault,
and specially bycause we can by no mea-
ne haue audience in ỹ publik assembly of
the general Councel, wherein he would
no creature should haue power to geue
his voice or declare his opinion, excepte
he were sworne and straightly bounde
to maintaine his auctoritie.

For wee haue had good experience
hereof in his last conference at the coun-

cel at Trident, where the embassadours & diuines of the Princes of Germany and of the free Cities were quite shutte out from their company: nother can we yet forget, how Julius the third, aboue ten yeares past, prouided warely by his writt, that none of our sorte shoulde be suffered to speake in the Councell (except there were som paraduenture ỳ wolde recante and chaunge his opinion). For this cause chiefly we thoughte it good to yelde vp an accoumpte of oure faith in writing, & truely and openly to make aunswere to those things wherwith wee haue ben openly charged, to thende the worlde may see the partes and foundacions of that doctrine, in the behalfe whereof so many good men haue litle regarded their oune lyues. And ỳ al men may vnderstand what manner of people they be, and what opinion they haue of God and of Religion, whome the Bysshop of Rome before they were called to tell theire tale, hath condemned for he-

retikes,

retikes, without any good consideratiō, without any exaumple, & vtterly without lawe or righte, onelye bycause he heardc tell that they did dissente from hym and his in som pointe of Religion.

And although S. Hierome would haue no bodie to be patient when he is suspected of heresy, yet we wil deal herein nether bitterly nor brablingly, nor yet be caried away wt angre & heate, though he ought to be reckned neither bitter nor brabler ꝑ speaketh ꝑ truth. We willingly leaue thys kynde of eloquence to oure aduersaries, who whatsoeuer they say against vs, be it neuer so shrewdly or dispitefully sayde, yet thinke it is sayd modestely and comely ynough, and care nothing whether it be trew or false. We neede none of these shyftes which do maintaine the truthe.

Further, yf wee do shewe it plaine that Gods holie Gospell, the aunciente Byshops and the primatiue Churche do make on our syde, and that wee haue

not without iust cause left these men, and rather haue retourned to the Apostles and oulde catholique Fathers. And yf wee shall be founde to doe the same not coulorably or craftely, but in good faith, before God, truly, honestly, cleerely and plainly: and yf they thēselues which hate our doctrine and woulde be called Catholiks, shall manifestly see how al those tities of antiquitie whereof they boste so much, ar quite shaken out of their hāds, and that there is more pith in this our cause then they thoughte for, wee then hope and trust that none of them wil be so negligent and careles of his own saluation, but he will at length studye and bethinke him selfe, to whether parte he were best to ioyne him. Undoubtedlye, excepte one will altogether harden his hearte and refuse to heare, he shal not repent him to geue good heede to this our defence and to mark well what wee say, & how truly and iustly it agreeth with Christian Religion.

For where they call vs Heretikes,

it is a crime so haynous, ẏ onles it may be seene, vnles it may be felt, & in māner may be holdē with hands and fingers, it ought not lightly to be iudged or beleued when it is laide to the charge of any Christian man. For heresy is a forsaking of saluatiō, a renouncing of Gods grace, a departing from the body and spirite of Christe. But this was euer an olde and solempne propretye with them and theire forefathers, yf any did complaine of their errours and faultes, and desired to haue true Religion restored, streighte waye to cōdemne such one for heretikes, as men new fangled & factious. Christe for no nother cause was called a Samaritan, but onely for ẏ he was thoughte to haue fallen to a certaine newe Religion, and to be the Aucthor of a newe sect. And Paul thapostle of CHRISTE was called before the Iudges to make aunswere to a matter of heresy, and therfore hee sated: Acordinge to this way whiche they call Heresye, I doo worshippe the God of my Fathers, beleeuinge Act. 24.

all thinges which be written in the law and in the Prophets.

Shortely to speake. This vniuersal Religion whiche Christen men profesſe at this day, was called firſte of the heathen people a Sect & Hereſy. With theſe termes did they alwaies fil prices eares, to thintent when they had once hated vs with a foredetermined opinion, and had coumpted all that wee sayed to bee faction and hereſy, they might be ſo ledd away from ꝑtruth & right vnderſtãding of the cauſe. But the more ſore and outragious a crime hereſye is, the more it ought to be proued by plaine and ſtrong argumentes, eſpecially in this time, whẽ men begin to geue leſſe credite to theyr words, & to make more diligent ſearche of theyr doctrine then they were wont to do. For ꝑ people of God ar otherwyſe inſtructed now then they were in times paſt, when all the Byſſhopps of Romes ſayenges weve allowed for Goſpell, & when all Religion did depende only vp-

Tertull in Apologet ico.

on

on their auctoritie. Nowe a daies the holie scripture is abroad, the writinges of the Apostles & Prophets ar in printe, whereby all truth and Catholyke doctrine may be proued, and all heresie may be disproued and confuted.

Sithens then they bring furth none of these for them selues, and call vs neuertheles Heretiques, which haue nether fallen from Christ nor from ỳ Apostles, nor yet from the Prophets, this ys an iniurious and a very spitefull dealinge. With this sword did Christe put of the Dyuel when he was tempted of him: wt these weapons oughte all presumption which doth auaūce it selfe against God, to be ouerthrowen and cōquered. For al Scripture, sayeth S. Paule, that commeth by the inspiration of God, is profitable to teach, to confute, to instruct, and to reproue, that the man of God may be perfect and throughly framed to euery good worke. Thus did the holy Fathers alway fight agaynst the heretikes with 2. Tim. 3.

none other force then with ẏ holy scrip-
tures. S. Augustin when he disputed a-
gainst Petilian an heretike of ẏ Dona-
tistes: Let not these woordes, quod he,
be heard betwene vs: I say, or, you say:
let vs rather speake in this wise: Thus
sayeth the Lorde: there let vs seeke the
Church, ther let vs boult out our cause.
Lykewise S. Hierome: All those things
(sayth he) which without the testimonie
of the scriptures are holden as deliue-
red from ẏ Apostles, be throughly smit-
ten down by the sword of Gods worde.
S. Ambrose also to Gratianus ẏ Em-
perour: Let the scripture (sayeth he) bee
asked the question, let the Apostles be as
ked, let ẏ Prophets be asked, & let Christ
be asked. For at that time made the Ca-
tholik Fathers and Bysshops no doubt,
but that our Religion mighte be proued
out of ẏ holy scriptures. Neither were
they euer so hardy to take any for an he-
ritike, whose errour they coulde not eui-
dently & apparently reproue by the selfe
same

...uitate ...e. cap. 3. ...ntra ...iminū ...anorum ...op. li. 3. ...14.

...imon. ...e Agga

same scripturs. And we verely to make aunswere on this wise as S. Paul did: According to this way which they cal he resie, we do worship God and the father of our Lorde Jesus Christ, & do allowe all thinges which haue ben written either in ỹ Law or in the Prophets, or in ỹ Apostles workes.

Wherefore yf we be heretikes, and they (as they woulde faine be called) bee Catholikes, why do they not, as they see the fathers which were Catholike men, haue alwaies don: why do they not conuince and matster vs by the diuine scriptures: why do they not call vs agayn to be tryed by them: why do they not lay before vs howe wee haue gon away frō Christ, from the Prophets, from the Apostels, and from the holy fathers: why stick they to do it: why are they afraide of it: It is Gods cause: whye are they doubtful to commit it to ỹ trial of gods worde: yf wee be heretkes which referre all our controuersies vnto the holy scrip

tures

tures, & repoꝛt vs to ỳ ſelfe ſame woꝛds, which wee knowe were ſealed by God him ſelf, and in comparíſon of them ſet little by all other thinges whatſoeuer may be deuiſed by men, howe ſhall wee ſay to theſe folke I pray you, what mā ner of men be they, & howe is it meete to call them, which feare the iudgement of the holy ſcriptures, that is to ſay, ỳ iud: gement of God hym ſelf, and do preferre before them theyr owne Dreames, and full colde Inuentions: and to maintaine their owne traditions, haue defaced and coꝛrupted now theſe many hundred yea- res the oꝛdinances of Chriſte and of the Apoſtles?

Men ſay that Sophocles the tra- gicall Poet, when in his oulde dayes he was by his own ſonnes accuſed before the Iudges foꝛ a dotinge and ſottiſhe man, as one that fondelye waſted hys owne ſubſtaunce, and ſeemed to neede a Gouernour to ſee vnto him: to thintent he might cleere him ſelfe of the faulte, he

came

came into the place of Judgemente, and when he had rehearsed before them his Tragedye called Oedipus Coloneus, which he had written at the verye tyme of his accusation, maruelous exactly and conningly, did of him selfe aske the Judges, whether they thought any sottish or doting man could do the like peece of worke.

In like manner, bycause these men take vs to be mad, and appeache vs for heretikes, as men which haue nothing to do neyther with CHRIST, nor with the Churche of GOD, wee haue iudged yt shoulde be to good purpose and not vnprofitable, yt wee doe openlye and frankely set furth our faith wherein we stande, and shew al that confidence which wee haue IN CHRISTE IHESV, to the intent al men may se what is oure iudgement of euery parte of Christian religion, and may resolue w̄ them selues, whether ꝑ faith which they shall see cōfirmed by the woords of Christ, by the writinges

of

of the Apostles, by the testimonies of the catholique Fathers, and by the exaumples of many ages, be but a certain rage of furious and mad men, and a conspiracie of heretikes. This therefore is oure Beliefe.

WE BELEVE that there is one certaine nature and diuine power, whiche wee call GOD: and that the same is diuided into three equall persons, into ỹ Father, into the Sonn, and into the holy Ghoste, and that they all be of owne power, of one Maiestie, of one eternitie, of one Godhed, and of one substãce. And although these three persons be so diuided, that neither the Father is the sonne, nor the sonn is the holy Ghost or the Fãther, yet neuertheles wee beleeue ỹ there is but one very God. And that the same one God hath created heauẽ and earth, and al thinges contained vnder heauen.

Wee beleeue that IESVS Christe ỹ onely Sonne of the eternall Father (as long before it was determined before all begin-

beginninges) when the fulnes of tyme was com, did take of that blessed & pure Virgin, bothe flesche & all the nature of man, that he might declare to the worlde the secret & hid will of his father: which will had ben laide vp from before all ages and generatiõs. And that he might full finishe in his humaine bodie the misterie of our redẽption, & might fasten to the crosse our sinnes, and also that handwritinge which was made against vs.

We beleue that for our sake he dyed, and was buried, descendyd into hell, the third day by the power of his Godhed retorned to lyfe and rose again, and that ỹ fourtyth day after his resurrectiõ, whiles his Disciples beheilde and loked vppon him, he ascendid into heauen, to fulfill all thinges, and did place in maiestie and glory the selfe same body wherwith he was borne, wherin he liued on earth, wherin he was iested at, wherein he had suffred moste painful torments & cruell kinde of death, wherein he rose againe

Augustin. tracta. 99. in Ioan.

againe, and wherein he ascendid to the right hand of the Father, aboue all rule, aboue all power, all force, all Dominiō, and aboue euery name which is named not onely in this worlde, but also in the world to com. And that there he now sit-
Actor. 3. teth, and shall syt, till all thinges be full perfetted. And althoughe the Maiestie and Godhed of Christ be euery wheare
In Epist. ad Dardanum. habundauntly dispersed, yet wee beleeue ẏ his body, as S. Augustine saieth, must needes be still in one place: & that Christ hath geuen maiesty vnto his bodye, but yet hath not takē away from it ẏ nature of a body: and that wee must not so affirme Christ to be God, that wee deny hym
...ra Eunic. lib. 1. to be man: and, as the Martyr Vigilius sayth, that Christ hath left vs as touching his humaine nature, but hath not left vs as touchinge his diuine nature. And that the same Christ, though he bee
Pulgens, ad Thrasim... absent from vs concerning his māhood, yet is euer present with vs concerning his Godhed.

From

From that place also wee beleeue that Christ shall com againe to execute that generall iudgemẽt, aswel of them whom he shall then fynde aliue in the bodye, as of them that be already dead.

Wee beleeue that the holy Ghoste, who is the third person in the holie Trinitie, is very God: not made, not creat, not begotten, but proceding from both the Father and the Sonne, by a certain meane vnknowen vnto men & vnspeakable, and that it is his propretie to mollifie and soften ꝯ hardnes of mans heart, when he is once receiued thereunto, eyther by ꝯ holsom preaching of the Gospell, or by any other way: that he doth geue men light, and guide them vnto the knowledge of God, to al waye of truth, to newnes of the whole liefe, and to euerlastinge hope of saluation.

Wee beleeue that there is one Churth of God, and that the same is not shutte vp (as in times past amonge the Iewes) into some one corner or kyngdome, but

that it is catholique and vniuersall, and dispersed throughout the whole worlde. So that there is now no nation which can truly complaine that they bee shutt furth, & maye not be one of ỹ Churche & people of God: And that this Churche is the Kingedome, the bodye and the spouse of Christe: and that Christ alone is the Prince of thys Kyngedome, that Christ alone is the heade of this bodye, and that Christ alone is the bridgrome of this spouse.

Furthermoze that there be dyuerse degrees of ministers in the church, wher of some be deacons, some preestes, some Bishops, to whom is committed the office to instruct the people, and the whole charge and settinge furth of Religion: yet not withstanding We say that there neither is noz can be any one mã, which may haue the whole superioritie in this vniuersall state, foz that Christe is euer present to assist his Church, and nedeth not any man to supply his roome, as his

onely

onely heyre to all his substaunce: and ỹ there can bee noe one mortall creature, which is able to comprehẽd or conceaue in his minde the vniuersall Churche, ỹ is to witte, all the partes of the worlde, muche les able to put them in ordre and to gouerne them rightly and duely. For all the Apostles, as Cyprian sayeth, were of lyke power among themselues, and ỹ rest were the same that Peter was, and that it was sayed indifferently to them al, Feed ye: indifferentlye to them all, Goe into the whole world: indifferently to thẽ al, Teache ye the gospell: And as Hierom saithe, all Byshoppes whersoeuer they be, be they at Rome, be they at Eugubium, be they at Constantinople, be they at Rhegium, be all of lyke preeminence, and of like preesthood. And as Cyprian saith, there is but one Byshoprike, and ỹ a peece therof is perfitely & wholy holde of euery particular Byshop: & according to the iudgement of the Nicene Counsel wee say that the Byshop of Rome hath

De Simpli. pralat.

Ad Eugeri

De Simpli. pralatorum.

nomore iurisdiction ouer the churche o
God, then the rest of ỹ Patriarkes either
of Alexandria or Antiochia haue. And
as for the Bysshop of Rome, who nowe
calleth all matters before him selfe alone,
except he do his deuty as he ought to do,
except he administer the sacraments, ex
cepte he instructe the people, excepte he
warne them and teache them, wee say ỹ
he ought not of right once to bee called
a Bysshop, or so much as an elder. For a
Bysshop, as saith Augustine, is a name
of labour and not of honour: bycause he
would haue that mā to vnderstand him
selfe to be no Bysshop, which will seke to
haue preeminence, and not to profyt o-
thers: And that neither the Pope nor a-
ny other worldly creature, can nomore be
head of the whole Church or a Bysshop
ouer all, then he can be the brydegrome,
the lighte, the saluation, and lyfe of the
Church. For these priuileges and names
belong onely to Christe, and be propely
& onely fyt for hym alone. And that no

Bysshop

Bysshop of Rome did euer suffer hym-
selfe to be called by such a proude name
and title before Phocas thempetoures
time, who as wee know, by killing hys
owne souerain Morice the Emperour,
did by a traiterous vyllanie aspire to
Thempire. which was about ẏ sixt hū-
dreth & thirtenth year after Christ was
borne. Also the Councell of Charthage Ca.47.
did circumspectly prouide, that no Bys-
shop should bee called either the highest
Byshop or chiefe preeste. And therefore
sithens the Bysshop of Rome wil now
a daies so be called, & chalēgeth vnto him
self an aucthoritie, ẏ is none of his: be-
sides ẏ he doth plainly contrary to ẏ aū
ciēt Coūcels & cōtrary to ẏ old Fathers.
We beleue that he doth giue vnto him-
selfe, as it is written by his owne com-
panyon Gregory, a presūptuous, a pro- Gregor. epi-
phane, a sacrilegious and Antichristian stola. li, 4.
name: that he is also the kinge of pryde, epist. 76.
that he is Lucifer, which preferreth him- 78.80.
selfe before his bretherne: that he hathe Et lib. 7
epist. 6. 6.

forfaken the faith, and is the foreronner of Antichriste.

Further wee saye, that the Minister ought laufully, duely, and orderly to be preferred to that Office of the church of God, and ẏ no mā hath power to wrest himself into ẏ holy ministery at his own pleasure & list. Wherefore these persons do vs ẏ greater wrong, which haue nothing so common in their mouthe, as ẏ wee do nothing ordrely and comely, but al thinges troublesomly and without ordre: and that wee alow euery man to be a preest, to be a teacher, and to be an Interpretour of the Scriptures.

Moreouer we say, ẏ Christ hath geuē to his ministers power to bind, to loose, to open, to shutt, and ẏ the office of loosing consisteth in this point, that ẏ Minister should either offer by ẏ preaching of the gospel the merits of Christe & full pardō, to suche as haue lowly & contrite hearts, and do vnfamedly repent thē, pronoūcing vnto ẏ same a sure & vndoubted

forgiuenes

forgeuenes of their sins, & hope of euerlasting saluation. Or els ỹ the minister, when any haue offended their brothers mindes with a greate offence, & with a notable & open fault, wherby they haue as it were bannyshed and made themselues straungers from the common fellowshyp, and from the bodye of Christe, then after perfitte amendement of suche persons, doth reconcile them, and bringe them home againe, and restore them to the company and vnitie of the faithfull. We say also that the minister dothe execute the auctoritte of binding and shutting, as often as he shutteth vp the gate of the kingedome of heauen against the vnbeleeuing and stubborne persons, denouncing vnto them Gods vengaunce and euerlastinge punishmente. Or els when he doth quite shut them out from the bosome of the Churche by open excommunicatiõ. Out of doubt, what sentence so euer the Minister of God shall giue in this sorte, God him selfe doth so

well alowe of it, that what soeuer here in yearth by their meanes is looſed and bounde, God him ſelfe wil looſe & binde, and confirme the ſame in heauen.

And touchinge the kayes wherewith they maye either ſhut or open the kyngdome of heauen, wee with Chryſoſtom ſaye, they be the knowledge of the Scriptures: with Tertullian we ſay, they be the interpretation of the lawe: and with Euſebius we call thē the worde of God.

Moreouer that Chriſtes Diſciples did receiue this auctoritie, not that they ſhoulde heare priuate confeſſions of the people, and lyſten to their whiſperinges, as the cōmen Maſſing preeſtes do euery where nowe a dayes, and do it ſo, as though in that one poinct laye all the vertue and vſe of the kayes: but to thend they ſhould goo, they ſhould teache, they ſhould publiſhe abrode the Goſpell, and be vnto the beleuing a ſwete ſauour of lyfe vnto life, and vnto the vnbeleuing and vnfaithfull, a ſauour of death vnto

death.

death: and that the myndes of godly persons being brought low by the remorse of their former lyfe and errours, after they once begonne to looke vp vnto the light of the Gospel, and beleue in Christ, might be opened with ỹ worde of God, euē as a doore is opened with a keye. Cōtrarie wise, that the wicked and wilfull folke, and suche as woulde not beleue nor retorne into the right waye, should be lefte still as fast locked and shut vp, and as S. Paul sayeth, ware worse and worse. This take we to be the meaning of the keyes: and that after this fashion mens consciences eyther to be opened or shut. We saye that the preist in deede is Judge in this case, but yet hath no maner of right to chalenge an auctoritie or power, as saith Ambrose. And therfore our Sauiour Jesu Christ to reproue ỹ negligence of the Scribes and Pharisees in teaching, dyd with these wordes rebuke them sayng: Wo vnto you Scribes and Pharisies, whiche haue take a-

2. Tim. 3.

De pœnitent. dist. 1. cap. Verbum. De

Luk. 11. Matth. 23.

waye the keyes of knowledge, and haue
shut vp the kyngdome of heauen before
men. Seing then the keye whereby the
waye and entery to ỹ kingdom of God
is opened vnto vs, is the worde of the
Gospell and therpounding of the Lawe
and Scriptures, we say plainely, where
the same woorde is not, there is not the
keye. And seyng one maner of worde is
geuen to al, and one only keye belongeth
to al, we say there is but one only power
of all ministers, as concerning opening
and shutting. And as touching the Bys-
shop of Rome, for all his Parasites flate-
tinglie singe in his eares those wordes,
To the will I geue ỹ keyes of the king-
dome of heauen, (as though those keyes
were fyt for hym alone and for no body
els) except he go so to woorke as mens
consciences maye be made pliaunte, and
be subdued to the worde of God, we de-
nye ỹ he doth either open or shut, or hath
ỹ keyes at all. And although he tought
and instructed the people (as woulde to

God

God he might once truely do, and perswade him selfe it were at the leaste sõme peece of his duety) yet we thinke his keye to be neuer a whit better or of greater force then other mens. For who hath seuered hym frõ the rest? who hath taught him more cõmingly to open, or better to absolue then his bretherne?

We say ỹ matrimonie is holy and honorable in al sorts & states of persones, in ỹ patriarches, in the prophetes, in the apostles, in holy martyrs, in ỹ ministers of ỹ Churche, and in Bysshopps, and that it is an honest and laufull thinge (as Chrysostome saith) for a man liuing in matrimonie, to take vpon hym therewith the dignitie of a Bysshop. And as Sozomenus saith of Spiridion: and as Nazianzen saith of his owne father, that a good and diligent Bysshopp doth serue in the ministerie neuer the worse for that he is maried, but rather the better, and with more ableines to do good. Further we saye, that the same lawe whiche by con-

Chrysost. in epist. ad Titum Hom. II.

Euseb lib. Cap. 5.

Nazianz. in monod. de Basilio

straincte

strainte taketh awaye this libertie from men, and compelleth them against their willes to liue single, is the doctrine of Dyuells, as Paule saith: and that euer since the tyme of this lawe, a wonderful vncleanes of lyfe and maners in goddes ministers, and sundrie horrible enormities haue folowed, as the Bysshop of Augusta, as Faber, as Abbas Panormitanus, as Latomus, as the Tripartite worke whiche is annexed to the seconde Tome of ẏ Councelles, and other chāpions of the Popes band, yea and as the matter it selfe and al histories do cōfesse. For it was rightly sayd by Pius the second a Bysshop of Rome, that he sawe many causes why wiues should be takē awaye from Preistes, but that he sawe many moe, and more weightye causes whye they ought to be restored them againe:

1. Tim. 4.

[illegible] in [illegible] Pij [illegible]

We receyue and embrace all the Canonicall Scriptures, both of the oulde and new Testament, geuing thankes to

our

our God, who hath raised vp vnto vs that light whiche we might euer haue before our eyes, leaste eyther by the subtelte of man, or by the snares of the Deuell we shoulde be caried awaye to errours and lyes. Also that these be the heauenly voices, wherby God hath opened vnto vs his will, and that onely in them mans hearte can haue setled reste: that in them be habundantly and fullye comprehended all thinges what soeuer be nedefull for our saluatiō, as Origene, Augustine, Chrysostom & Cyrillus haue taught: That they be ꝑ very might and strength of God to attaine to saluation: That they be the foūdations of the Prophetes and Apostles, whereupon is buylte the Churche of God: That they be ꝑ very sure and infallible rule, wherbe may be tryed whether ꝑ Church doth stagger or erre, and wherunto all ecclesiasticall Doctrine ought to be called to accompte: and that against these scriptures neyther lawe nor ordinaunce, nor

any

any custom ought to be hard, no though Paule his owne selfe or an Aungell frō heauen shoulde come and teache the contrarie.

Moreouer we alow the sacramētes of the Churche, that is to saye certaine holy signes & ceremonies whiche Christ woulde wee should vse, that by them he might set before our eyes the mysteries of our saluation, and might more strongely confirme our faith whiche we haue in his bloud, and might seale his grace in our heartes. And those sacramentes togither with Tertullian, Origene, Ambrose, Augustin, Hierome, Chrysostome, Basill, Dionysius, and other Catholique Fathers do we call figures, signes, markes or badges, printes, copies, formes, seales, signetes, similitudes, patterns, representations, remembraunces, and memories. And we make no doubt togither with the same Doctours to say, that those be certaine visible wordes, seales of righteousnes, tokens of grace:

and

and do expresly pronounce, that in the Lords supper, there is truelye geuē vnto the beleuing, the body and bloud of the Lord, the flesshe of the sonne of God, whiche quickeneth our soules, the meate that cometh from aboue, the foode of immortalitie, grace, truth, and lyfe. And ꝑ supper to be the cōmunion of ꝑ body and bloud of Christ, by the partaking whereof wee be reuiued, wee be strengthened, and be fed vnto immortalitie, & whereby we are ioyned, vnited, & incorporate vnto Christ, that we may abide in him and he in vs.

Besides wee acknowledge there be two sacramentes, which wee iudge properly ought to be called by this name, that is to saye Baptisme, and the sacramētes of thankes giuing. For thus many we see were deliuered and sanctified by Christ, and well allowed of the oulde fathers Ambrose and Augustine. We say ꝑ Babtisme is a sacrament of the remissiō of sinnes, and of that washing which we

haue

haue in the blood of Christe, and that no
person which wil professe Christes name,
ought to bee restraigned or kepte backe
therefrom: no not the very babes of
Christias, forsomuche as they be borne
in sinne, and do pertaine vnto the people
of God. We say that Eucharistia, the sup-
per of the lorde, is a sacramente, that is to
wytte, an euident token of the body and
blood of Christe: wherein is set as it
were before our eyes, the death of Christ
and his resurrectiō, and what act so euer
he did whilest he was in his mortall bo-
dy, to thende we may giue hym thankes
for his deathe, and for our deliueraunce.
And ꝑ by the often receauinge of this sa-
cramente, wee may daily renewe the re-
membraunce of that matter, to thintent
we being fedd with the body and blood
of Christ, may be brought into the hope
of the resurrectiō and of euerlasting life,
and may moste assuredly beleue, that the
bodye and blood of Christe doethe in like
manner feede our soules, as breade and

wine

wine doth feede our bodies. To this ba-
kett wee thinke the people of God ought
to be earnestly bidden, that they may all
communicate amonge them selues, and
openly declare and testifie both the god-
ly societie whiche is amonge them, and
also the hope which they haue in Christ
Jhesu. For this cause yt there had ben a-
ny which would be but a looker on, and
abstaine from the holy Cõmunion, him
did the old fathers & Byshops of Rome *Chrysost. ad Ephe. hom.*
in the primatiue Church, before Priuate
masse came vp, excõmunicate as a wic-
ked persõ and as a Pagan. Neither was
there any Christian at that tyme which
dyd communicat alone whyls other loo-
ked on. For so did Calixtus in times past *Dis. 2. Ca. Seculares.*
decree, that after the consecration was
finished, all should communicate, ex-
cepte they had rather stande without
the Churche doores: bycause thus (saith *De Consec. dist. 2. cap. Peracta.*
he) did the Apostles apoincte, and the
same the holye Churche of Rome kee-
peth still.

Moreouer when the people commeth to the holy communion, the Sacrament ought to be giuen them in both kindes, for so both Christe hath commaunded, and the apostles in euery place haue ordayned, and all the auncient Fathers and Catholique Bysshops haue folowed the same. And whoso doth contrary to this, he (as Gelasius sayth) committeth sacriledge. And therefore wee saye, that oure Aduersaries at this daye, who hauinge violentlye thruste out and quite forbidden the holye Communion, doo(e) without the woorde of God, without the authoritie of any auncient Councell, without any catholique Father, without any example of ỹ primatiue Church, yea and without reason also, defend and maintaine their priuate Masses and the manglinge of the Sacramentes, and do this not onely against the plaine expresse commandement and bidding of Christe, but also against al antiquitie do wickedly therin, and are very Church robbers.

Conse. 2. Ca. peri.

Wel

We affirme that breade and wine are holy and heauenly mysteries of the bodie & bloud of Christ, & that by them Christ himselfe being ẏ tru bread of eternal life, is so presently giuen vnto vs, as that by faith we verely receaue his body and his bloud. Yet say we not this so, as though we thought that the nature of bread and wine is clearly changed and goeth to nothing, as many haue dreamed in these later times, which yet could neuer agree among themself of this their dreame. For ẏ was not Christes meaning ẏ the wheaten bread should laye apart his owne nature, & receaue a certain new diuinitie, but ẏ he might rather chaunge vs (& to vse Theophilactus woordes) might transforme vs into his bodie. For what can be said more plainly then ẏ whiche Ambrose saith, Bread & wine remain stil the same thei were before, & yet are changed into an other thing: or ẏ which Gelasius saith, ẏ substance of ẏ bread, or ẏ nature of ẏ wine, ceaseth not so to be: or ẏ which

Iohan. cap. 6.

De Sacra. lib. 4. cap. 4.

Theodorete saith, After the consecratiõ, the mysticall signes do not cast of their owne propre nature: for they remaine stil in their former substaunce, forme and kynde. Or that whiche Augustine saith, That whiche ye see is the bread and Cuppe, and so our eyes tell vs, but that which your faith requireth to be taught is this, The bread is the body of Christ, & the Cuppe ys his bloud. Or ẏ whiche Origene saith: Bread which is sanctified by the word of God, as touching ẏ material substaũce therof, goeth into ẏ belly and is cast out into the priuey. Or that which Christ him selfe said, not only after ẏ blessing of the cup, but after he had ministred the Comunion: I will drinke nomore of this frute of the vyne. It is well knowen that the fruit of the vyne ys wine, and not bloud.

Dialogis & 2.

sermone infantes. consecrat. t.2.Cap. i mandu.

rigene in lat. Hom.15.

And in spaekyng thus, we meane not to abase the Lordes supper, or to teache that yt is but a could ceremonie onely, & nothing to be wrought therin: (as many

falsely

falsely slaunder vs we teache) For wee affirme that Christ doth truely and presently giue his owne selfe in his Sacraments: In baptisme, that wee may put him on: and in his supper, that we may eate him by faith & spirit, and may haue euerlasting lyfe by his crosse and bloud. And we say not this is done slightly and couldely, but effectually and truely. For although we do not touche the body of Christ with teeche and mouth, yet wee hold him fast and eate him by faith, by vnderstanding, and by the spirit. And this is no vaine faith whiche doth comprehend Christ: and that is not receiued with colde deuotion, whiche is receiued with vnderstanding, with faith, & with spirit. For Christ him selfe altogither is so offered & giuen vs in these mysteries, that we may certainly know we be flesh of his flesche, and bone of his bones: and that Christ continueth in vs, and wee in him. And therefore in celebrating these mysteries, ỹ people are to good purpose

con. dist. 1. Quando. exhorted before they come to receaue the holy communion, to lift vp their hearts, & to direct their mindes to heauenward, bicause he is there, by whom we must be full fedde and liue. Cyrill saith, when we come to receaue these mysteries, al grosse ymaginations must quite be bannished; The councell of Nice, as is alleadged by some in greeke, plainly forbiddeth vs to be basely affectioned, or bent toward the bread and wine which are set before vs. And as Chrysostome very aptly wryteth: We say that the body of Christe is the dead carcas, and we our selues must be the Egles. meaning thereby, that we must flie hye if wee will come vnto the body of Christe. For this table as Chrysostome saith, is a table of Egles and not of Ieyes. Cyprian also, This bread saith he, is the foode of the soule, and not the meate of the belly. And Augustine, How shall I holde him, saith he, which is absent? how shall I reache my hand vp to heauen to laye holde vpon him that sit-

Obiecti. Theodoreti.

Chrysost. in 10 Corinth.

Cœna Domini.

Iohan. Tracta. 50.

teth

teth there? He answereth, Reache thyther thy fayth, and then thou hast layde holde on him.

We can not also away in our churches with ỳ shewes & sales, & byeng & selling of Palles, nor the carrieng about & worshipping of bread, nor such other ydolatrous and blasphemous foundnes, whiche none of them can proue ỳ Christ or his Apostles did euer ordaine, or left vnto vs: and we iustly blame ỳ Bishops of Rome, who wout ỳ word of God, wout ỳ authoritie of the holy fathers, without any example of antiquitie, after a newe guise do not onely set before ỳ people ỳ sacramẽtal bread to be worshiped as God, but doe also cary ỳ same about vpon an ambling horse, whyther soeuer themselues iorney, as in old time ỳ Persiãs fier & ỳ reliques of ỳ goddesse Isis were solemly caried about in processiõ, & haue brought ỳ sacraments of Christ to be vsed nowe as a stage play, & a solemne sight, to the end that mens eyes should be fedde with

In libro de Ceremoniis Romanæ Ecclesiæ.

nothing els but with mad gasinges and foolishe gaudes, in the selfe same matter wherein the death of Christ ought diligently to be beaten into our heartes, and wherein also the mysteries of our redēption ought with all holines and reuerence to be executed.

Besides, where they say and somtime doe perswade fooles, that they are able by their Masses to distribute and applie vnto mens commoditie al the merites of Christes death, yea although many tymes ẏ parties thinck nothing of ẏ matter, and vnderstand ful litle what is don, this is a mockery, a Hethenyshe fansie, and a very toye. For it is our faith that applieth the death and crosse of Christe to our benefite, and not the Acte of the Massing preest. Faith had in the Sacramentes (saith Augustine) doth iustifie, & not the sacramentes. And Origene saith Christ is the preest, the propitiation and sacrifice, which propitiatiō cōmeth to euerie one by meane of faith. So that by

Origen. ad Rom. 4. cap. 3.

this

this reconing we saye, that the sacramē-
tes of Christ without faith, doe not once
profite those that be alyue, a great deale
lesse doe they profite those that be dead.

And as for their bragges they are wōt
to make of their Purgatory, though we
know it is not a thing so very late risen
amongest them, yet is it no better then a
blockyshe and an olde wyues deuise.
Augustine in deed somtime saith there is
suche a certaine place: sometime he de-
nieth not but there maye be suche a one:
sometime he doubteth, sometime againe
he vttrely denieth it to be, and thinketh
that menne are therin deceiued by a cer-
taine naturall good wil they beare their
frendes departed. But yet of this one er-
rour hath there growen vp suche a har-
uest of these Massemongers, ẏ Masses
being sould abrod comonly in euery cor-
ner, the Temples of God became shop-
pes to get money, and selie soules were
perswaded that nothing was more ne-
cessarie to be bought. In ded there was

Augusti[illegible] psal.85.[illegible] Enchiri[illegible] cap.67. De Ciui[illegible] 21.Cap.2[illegible] Hypogn[illegible]

nothyng more gainefull for these men to selle.

As touching the multitude of vaine and superfluous ceremonies, wee know that Augustin did greuously complain of thē in his owne time: and therfore haue wee cut of a great numbre of them, bycause we know that mens consciences were cumbred about thē, and the Churches of God ouerladen with them. Neuerthelesse, we kepe still and esteeme not onely those ceremonies whiche wee are sure were deliuered vs from the Apostls, but some others too besides, whiche we thought myght be suffred without hurt to the churche of God, because we had a desire that all thinges in the holy congregation might (as Paul cōmandeth) be don with comelines and in good order: but as for all those thinges whiche we sawe were eyther very superstitious or vnprofitable, or noysome, or mockeries, or contrarie to the holy Scriptures, or els vnsemelie for honest or discrete

folkes,

folkes, as there be an infinite numbre now a dayes where Papistery is vsed, there I saye wee haue vtterly refused without all maner exception, bycause wee would not haue the right worshyp-ping of God any lenger defiled with suche folies.

We make our prayers in that tonge whiche all our people, as mete is, may vnderstand, to thend they may (as Paul counseleth vs) take commō commoditie by common prayer: euen as all the holy Fathers and catholique Bysshops bothe in the ould and new Testament did vse to pray them selues, & taught the people to pray etc, leaste as Augustin saith, like parrottes and ouselles wee shoulde seme to speake that we vnderstand not.

Neither haue we any other Mediatour and Intercessour, by whome wee may haue accesse to God the Father, the Iesu Christ, in whose onely name all thinges are obteined at his Fathers hād. But it is a shamefull parte and full of

infidelitie

infidelitie that we see euery where vsed in the Churches of our aduersaries, not onely in that they will haue innumerable aduocates of mediatours, and that vterly without the auctoritie of Goddes word. So that, as Ieremie saith, the Saintes be nowe as many in numbre, or rather aboue the numbre of the Cities: a poore man cannot tell to which Sainct it were best to turne the first. And though there be so many as they cannot be tolde, yet euery one of them hath his peculiar deuty and office assigned vnto him of these folkes, what thing they ought to aske, what to graunt, and what to bring to passe: but besides this also, in that they do not only wickedly, but also shamelesly cal vpon the blessed virgine Christes mother, to haue her remember that she is a mother, and to commaunde her sonne, and to vse a mothers auctoritie ouer him.

We saye also, that euery person is borne in sinne, and leadeth his lyfe in sinne: that no body is able truely to saye,

his

his hearte is cleane. That ỳ moſt righteous perſone is but an vnprofitable ſeruaunte: That the lawe of God is perfite, and requireth of vs perfit and full obedience: That we are able by no meanes to fulfill that lawe in this worldly lyfe: That there is no one mortall creature whiche can be iuſtified by his owne deſertes in goddes ſight, and therfore that our only ſuccour and refuge is to flye to the mercy of our Father by Jeſu Chriſt, and aſſuredly to perſwade our myndes, that he is the obtayner of forgiuenes for our ſinnes. And that by his bloud al our ſpottes of ſinne be waſhed cleane: That he hath pacified and ſet at one all thinges by the bloud of his Croſſe: That he by the ſame one onely Sacrifice whiche he once offered vppon the Croſſe, hath brought to effect and fulfilled al things, and that for that cauſe he ſayd when he gaue vp the Ghoſte, It is finiſhed. as though he woulde ſignifie that the price and ranſome was nowe full payde for

the

the sinne of all mankind. Yf there be any then that thinke this sacrifice not sufficient, let them go in Gods name and seke an other that is better. We verely, because we knowe this to be the onely sacrifice, are well contente with it alone, and loke for none other: and forasmuche as it was to be offered but once, wee commaund it not to be renewed againe. And because it was full & perfite in all points and partes, wee doe not ordaine in place thereof anye continuall succession of offeringes.

Besides, though wee saye we haue no mede at all by oure owne woorkes and deedes, but apoint all the meane of oure saluation to be in Christe alone, yet say we not that for this cause men ought to liue loosly and dissolutely: nor that it is ynough for a Christian to be Baptized onely and to beleue, as though there were nothing els required at his hande, for true faith is liuely, and can in nowise be dell. Thus therefore teache wee the

people

people, that God hath called vs not to so lowe ryot and wantonnes, but as Paul saythe, vnto good woorkes, to walke in them. That God hath plucked vs oute from the power of darkenes to serue the liuinge God: to cutte away all the remnauntes of sinne, and to woorke oure saluation in feare and tremblinge, that it may apere how that ꝑ Spirit of sãctification is in oure bodies, and that Christ himselfe doth dwell in our heartes.

To conclude, we beleue that this oure selfe same flesh wherin we liue, although it dye and come to dust, yet at the last day it shall retourne againe to lyfe by the meanes of Christes spirite which dwelleth in vs, and that then verely whatsoeuer we suffer heere in the meane whyle for his sake, Christ wil wipe from of oure eies all teares & lamentation, & that we through him shall enioy euerlasting life, and shall for euer be with him in glory. So be it.

Beholde these are the horrible heresies for

for the which a good parte of the world is at this day condemned by the Byshop of Rome, and yet were neuer heard to pleade their cause. He should haue commenced his sute rather against Christe, against the Apostles, and against the holy fathers. For these thinges did not only procede from them, but were also apointed by them: except perhaps these menne will say (as I thinke they will in deede) that Christe hath not instituted the holy Communion to be diuided amongest the faithfull: Or that Christes apostles and the auncient fathers haue laide Priuate masses in euery corner of the Temples, nowe tenne, now twenty togithers in one day: Or that Christ and hys Apostls banished all the common people from the Sacrament of his bloud: or that the thing whiche them selues do at this day euery wheare, and do it so as they condemne him for an hereticke whiche dothe otherwise, ys not called of Gelasius their owne doctour plaine sacriledge: or

that

ẏ these be not ẏ very words of Ambrose, Augustine, Gelasius, Theodorete, Chrysostome, & Origene, The bread and wine in the Sacramentes remaine still the same they were before: The thing which is seene vpon the holye table, is breade: there ceaseth not to be still the substaunce of breade and nature of wyne: the substance and nature of bread are not changed: the selfe same breade as touchinge the materiall substaunce, goeth into the bellie, and is cast out into the pryuei: Or that Christe, the Apostles, and holy fathers prayed not in that tongue whiche the people might vnderstande: Or that Christe hath not performed all thinges by that one offering which he once offered: or that the same Sacrifice was imperfect, and so now we haue neede of an other. All these thinges must they of necessitie say, onlesse perchance thei had rather lay thus, that all lawe and right is locked vp in the treasurie of the Popes breaste; and that as once one of his sou-

thinge pages and clawbackes did not sticke to say, the Pope is able to dispence against the Apostles, against a councell, & against ẏ Canōs & rules of ẏ Apostls, and ẏ he is not bound to stand neither to ẏ examples, nor to the ordinūaces, nor to ẏ lawes of Christ. We for our parts haue learned these thinges of Christe, of the Apostles, of the deuout fathers, and doe sincerely and with good faith teache the people of God the same. Whiche thinge is the onely cause whye wee at this daye ar called heretikes of the chiefe prelates (no doubt) of Religiō. O immortal God, hath Christ him selfe then, ẏ Apostles & so many Fathers, al at once gon a stray? were then Origene, Ambrose Augustin, Chrysostome, Gelasius, Theodoret, forsakers of the catholique faith? was so notable a consent of so manye auncient Byshoppes and learned menne nothing els, but a conspiracye of heretiques? Or is that nowe condemned in vs, whiche was then commended in them? Or is the

Dist. 36, lect. in Glosa.

Distinct. 82. Presbyter.

the thyng nowe by alteration onely of
mens affection sodenly become schisma-
tique, whiche in them was compted ca-
tholique? Or shall that whiche in times
past was true, nowe by and by, bycause
it liketh not these men, be iudged false?
Let them then bring furth another Gos-
pell, and let them shew the causes why
these thynges which so long haue openly
ben obserued, and will alowed in the
Churche of God, ought nowe in thend
be called in againe. Wee knowe well y-
noughe, that the same worde whiche
was opened by Christ, & spred abrode by
the Apostles is sufficient, both our salua-
cion and al trueth to vp holde & mayn-
tein, and also to confounde all maner of
hereste. By that we only do, we con-
demne all sortes of the olde heretiques,
whom these men say we haue called out
of hell againe: As for the Arrians, the
Eutychians, the Marcionites, & Ebio-
nites, the Valentinians, the Carpocra-
tians, the Tatians, the Nouatians, and

shortelie all them which haue had a wic-
ked opinion eyther of God the Fathe
or of Christ, or of the holy Ghoste, or of
any other poinct of Christian Religion,
for somuche as they be confuted by the
Gospell of Christ, we plainly pronunce
them for detestable and cast awaye per-
sonnes, and defye them euen vnto the dy-
uell. Neyther do wee leaue them so, but
we also seuerely and straitely hold them
in by lawful and politick punishemētes,
yf they fortune to breake out any where
and bewraye themselues.

In deede we graunt that certain new
and very straunge sectes, as the Anabap-
tistes, Libertines, Menonias, & Zuenk-
feldians haue ben stirring in the worlde
euersence the Gospel did first spring. But
the worlde seeth now right wel, thankes
be giuen to our God, that wee neyther
haue bredd nor taught, nor kept vp these
Monstres. In good fellowship I pray
the whosoeuer thou be, read our bokes,
they are to be sould in euery place: What

hath

hath there euer ben written by any of our cõpany, which might plainely beare with the madnes of any of those heretiques? May I saye vnto you, there is no countrie at this daye so free from their pestilent infections, as they be wherein the gospel is freely and cõmonly taught. So that yf they wey the very matter wt earnest and vpright adutlement, this thing is a great argumẽt, ỹ this same is the very truth of the Gospell whiche we do teache. For lightly neyther is cockell wont to growe without the wheat, nor yet the chaffe without the coune. For frõ the very Apostles times, who knoweth not how many heresies did rise vp euen togeather, so soone as the Gospell was first sowed abrode? Who euer had heard tel of Simon, Menander, Saturninus, Basilides, Carpocrates, Cherinthus, Ebion, Valentinus, Secundus, Marcellus, Colorbasius, Heracleo, Lucianus, and Seuerus, before the Apostles were sent abrode? But whye stande wee

reckoninge vp these: Epiphanius re-
hearseth vp foure score sundrie heresies,
and Augustine many moe, whiche dyd
spring vp euen togeather with the Gos-
pell. What then: was the Gospell ther-
fore not the Gospell, bycause heresies
sprang vp withall: or was Christ there-
fore not Christ: And yet as we said, doth
not this great crop and heape of heresies
grow vp amongest vs, which do openly
a broade and frankely teache the Gospel:
These poysones take their beginninges,
their encreasinges and strengh emon-
gest our Aduersaries, in blindenes and in
darkenes, emongest whom trueth is w
tyrannie and cruelty kept vnder, and ca-
not be heard but in corners and secrete
meetinges. But let them make a proofe,
let them giue the Gospell free passage,
let the truth of Jesu Christe giue his
cleare light and stretche forth his bright
beames into all partes, and then shall
they furthwith see howe all these sha-
dowes streight will vanyshe and passe
away

away at the light of the Gospel, euen as the thick myste of the night consumith at the light of ꝑ sunne. For whilest these men sit still and make mery, and doe nothing, we continually represse and put backe all those heresies, whiche they falsely charge vs to norysshe and maintaine.

Where they say that we haue fallen into sundrie sectes, and woulde be called some of vs Lutherians, some of vs Zuinglias, and cannot yet well agre among our selfes touching ꝑ whole substaunce of doctrine, what woulde these menne haue said, yf they had bene in the first times of the Apostles and holy Fathers, when one said: I holde of Paul, an other I holde of Cephas, an other I holde of Apollo: when Paule dyd so sharpely rebucke Peter: when vppon a falling out Barnabas departed from Paul: when as Eugene mentioneth, the Christians were deuided into so many factions, as that they kept nomore but

the name of Christians in cõmon emõg them, beyng in no maner of thyng els like to Christians, when as Socrates saith, for their dissensions and sundrye sectes they were laughed and iested at openly of the people in the cõmon gameplayes, when as Constantine the Emperour affirmeth, there were suche a nũber of batiaunces and braulinges in the church, that it might iustely seme a miserie farre passynge all the former miseries: when also Theophilus, Epiphanius, Chrysostome, Augustine, Rufine, Hierome, being all Christians, being all Fathers, being all catholiques, did striue one against an other, with moste bytter and remedyles contentions without end: When as saith Nazianzene, the partes of one body wer consumed and wasted one of an other: when the East part was deuided from the West, onely for leuened bread, and only for kepting of Easter day, whyche were iudged no great matters to be striued for: And when in al Councels

new

new Crédes and new decrees cõtinually were deuised? what woulde these men (trow ye) haue said in those days? which side would they specially thẽ haue taken, and whiche would they then haue forsaken? whiche Gospel woulde they haue beleued? whome woulde they haue accounted for heretiques, and whom for Catholiques? And yet what a stirre and reuell kepe they at this time vpon two poore names onely Luther and Zwinglius, because these two men do not yet fully agree vpon some one poinct, therfore woulde they nedes haue vs thinke, that both of them were deceiued, that neyther of them had the Gospell, & that neyther of thẽ taught the trueth aright. But good God, what maner of felowes be these, which blame vs for disagreing, and do all they themselues, weene you, agree wel together? Is euery one of thẽ fully resolued what to folow? hath there ben no strifes, no debates amongest thẽ at no time? why then do the Scottishes

and Thomistes about that they call meritum congrui, & meritū condigni, no better agree togeather? Why agree they no better amonge themselues concerning original sin in ỹ blessed virgin cõcerning a solemne vowe, and a single vowe? Whye saye the Canonistes that auricular confession is appointed by the positiue lawe of man, and the Scholemen contrarie wyse, that it is appointed by the lawe of God? Whye doth Albertus Pius dissente from Caietanus? why doth Thomas dissent from Lombardus, Scotus from Thomas, Occanus from Scotus, Alliésis from Occanus? And whye do the Nominalis disagree from the Realles? And yet saye I nothing of so many diuersities of fryers and monkes, howe some of them put a great holynes in eatyng of fysshe, and some in eating of herbes: some in wearing of shewes, and some in wearing of Sandalles: some in going in a lynnen garment, and some in a woollen: some of thẽ called whit, some blacke: some being

shauen

shauen broade, and some narowe: some stalkinge abroade vppon patens, some barefooted: some girte, and som vngerte. They ought Iwys to remembre howe there be some of their owne companie whiche say, that the body of Christ is in his supper naturallie: Contrarie other some of the selfe same companie denye it to be so: Againe that there be other of them whiche saye, the bodye of Christ in the holy Communion is rent and torne with our teache, and some againe that deny the same. Some also of them there be, whiche write that ẏ body of Christ is quantum in Eucharistia, That is to say, hath his perfite quantitie in the Sacrament: Some other againe saye naye. That there be others of them whiche saye, Christ did consecrate with a certain diuine power, some that he did the same with his blessing, some againe that say hee didde it with vtteringe fiue solemne chosē words, and some with rehearsing the same woordes afterwarde againe.

Stepha. G[illegible] in Diabol[illegible] Sophistic[illegible] Richard[illegible] Smith.

De conse[illegible] Rec[illegible]. Be[illegible] Scholæ, & Glose. Cu[illegible] mundus.

Thomas Aquinas

Some

Some wil haue it that when Christ did speake those fiue woordes, the materiall wheaten bread was pointed by this demonstratiue Pronoune, hoc: Som had rather haue that a certaine vagum indiuiduum, as they terme yt, was ment ther by. Againe, others there bee that say, dogges and myce may truely and in very deede eate the body of Christe: and others againe ther be that stedfastly denie it. There be others whiche saye, that the very accidentes of bread and wine maye nuryshe: others againe there bee whiche say, how that the substance of the breade doth retourne againe. What neede I say more? yt were ouer longe and tedious to recken vp all thinges, so very vncertaine and full of controuersies is yet the whole form of these mēs religiō and doctrin, euē amōgest thēselues, frō whence it did first springe and beginne. For hardly at any time do they well agree betweene themselues, excepte it be peraduentur as in times past the Pharisies and Sadu-

cees

rees: or as Herod and Pylate did accorde against Christ. They were best therfore to go and sette peace at home rather amonge theeir owne selues. Of a truthe, vnitie and concorde dothe best become Religion, yet is not vnitie the sure and certaine marke whereby to knowe the Church of God. For there was the greatest consente that might bee amongest them that worshipped the Golden calfe, and among them whiche with one voice ioyntly cryed against our Sauiour Iesu Christe, Crucifie him. Nother bicause the Corinthians were vnquieted with priuate dissensions, or bicause Paule did square with Peter, or Barnabas with Paule: or bicause the Christians vpon the very beginning of the Gospell were at mutuall discorde, touchinge some one matter, may we therefore thinke there was no church of God amongest them? And as for those personnes whom they vpon spite cal Zwinglians and Lutherians, in very deede they of bothe sydes be

be Christians, good frendes & brethern. They vary not betwixt theselues vpon the principles and foundacions of oure religiō, nor as touching God nor Christ nor the holy Ghoste, nor of the meanes to iustification, nor yet euerlasting life, but vpon one onely question, whiche is neither weightie nor great: neither mistrust we or make doubte at all, but they will shortely be agreed. And if there bee any of them whiche haue other opinion than is meete, we doubt not but or it bee longe, they will put apart all affections and names of parties, and that God wil reueale it vnto them: so that by better considering & searching out of the matter, as onte it cam to passe in the Councel of Calcedone, al causes & seedes of dissension shall bee throughly pluct vp by the roote, and be buried and quite forgotten for euer. whiche God graunt.

But this is the moste greuous and heuye case that they call vs wicked and vngodly men, and say we haue throwne

awaye

lyuinge all care of religion. Though this ought not to trouble vs muche, whiles thei themselues þ thus haue chalged vs, knowe full well how spitefull and false a sayinge it is: for Iustine the martyr is a witnes how that all Christians were called ἄθεοι, that is Godlesse, assone as the Gospell firste beganne to bee published, and the name of Christe to be openly declared. And when Polycarpus stood to be iudged, the people stirred vp the President to slaye and murder all them whiche professed the Gospell, with these wordes, αἶρε τοὺς ἀθέους, That is to saye, Ridde out of the waye these wicked and Godles creatures. And this was not bicause it was true that the Christians were Godlesse, but bicause they wouide not worshipe stones and stockes, whiche were then honored as God: The whole worlde seeth plainelye ynough already, what we and ours haue endured at theis mens handes for religion and our onely Goddes cause. They haue thrown vs

Euseb. lib. 4.

into

into prison, into water, into fyer, & ha
embrued themselues in oure bloude, no
bycause wee were eyther adulterers o
robbers, or murtherers, but only for tha
we confessed the Gospell of Jesu Christ,
and put oure confidence in the liuing
God. And for that wee complained t
iustly and truely (Lorde thou knowest)
that they did breake the lawe of God fo
their owne moste vaine traditions: And
that our Aduersaries were the very foes
to the Gospel, and ennemies to Christes
crosse, who so wittingly and willingly
did obstinately dispise Gods commaun-
dementes. Wherefore when these menne
sawe they could not rightly finde fault
with oure doctrine, they woulde needes
picke a quarel, and inuey & raile against
our manners, surmisinge how that we
do condemne all well doinges, how wee
seke open the doore to all licentiousnes
and lust, and lead away the people from
all loue of vertue. And in very deede the
lyfe of all men, euen of the deuoutest and

moste

more Christian, bothe is and euermore
haue been suche, as one maye alwayes
find some lacke, euen in the very best and
purest conuersation. And such ys the in-
clination of all creatures vnto euell, and
the readines of al men to suspect, that the
thinges whiche neither haue been done,
nor once ment to be done, yet maye bee
easely bothe heard and credited for true.
And like as a small spotte is soone spyed
in the neatest and whytest garment, euen
so the least staine of dishonestie is easelye
founde out in the purest & sincerest lyfe.
Neither take we all them whyche haue
at this day imbraced the doctrine of the
Gospell to be Angels, and to liue clerely
without anye mote or wrinkle: nor yet
thinke we these men either so blind, that
yf any thing may be noted in vs, they ar
not able to perceaue ỹ same euen through
the least creuice, nor so friendly that they
will construe ought to the best: nor yet so
honest of nature nor curteous, that they
will looke backe vpon themselues, and

wey our fashions by their owne. Yf
be we list to search this matter from th
bottome: we knowe in the very Apostl
times there were Christians, through
whome the name of the Lord was blas
phemed and euell spoken of amonge th
Gentiles. Constantius the Emperour
bewaileth, as it is writē in Solomenus
how that many wared worse after the
had fallen to the religion of Christe. And
Cyprian de Lapsis. Cyprian in a lamentable Oration set
teth out the corrupt maners in his time:
The holsome discipline, saith he, which
the Apostles left vnto vs, hathe idlenes
and long rest now vtterly marred, euery
one studied to encrease his liuelyhode,
and cleane forgettinge either what they
had done before, whiles they were vnder
the Apostles, or what they ought conti
nually to doe hauing receaued the fayth:
they earnestly laboured to make greate
their owne welth w̄ an vnsatiable desire
of couetousnes. There is no deuout reli
gion, saithe hee, in Priestes, no sounde

faith

faith in ministers, no charitie shewed in good workes, no forme of Godlinesse in their conditions, men are become effeminate, and womens bewty is counterfeited. And before his dates, said Tertullian, O how wreatched be we which are called Christians at this time: For wee liue as Heathens, vnder the name of Christe. And without reciting of manye mo wryters, Gregory Nazianzene speaketh this of the pitifull state of his owne time: We saith he, are in hatred amōg ỹ Heathen for our own vyces sake, we are also becomme nowe a wonder not alone to Aungels and menne, but euen to all the vngodlye. In this case was the Churche of God when the Gospell firste begamne to shyne, and when the fury of Tyrauntes was not as yet cooled, nor the sword taken of from the Christians neckes. Surelie it is no new thinge that menne bee butte menne, although they bee called by the name of Christians.

But will these menne I praye you thinke nothing at all of thé selues, whiles they accuse vs so maliciously: & whiles they haue leasure to beholde so farre of, and see both what is done in Germanye and in England: Haue they eyther forgotten, or can they not see what is done at Rome? Or be they our accusers, whose lyfe is suche, as no man is able to make mention thereof but with shame and vncomelines? Our purpose here is not to take in hande at this present to bryng to lyght and open to the worlde those thinges whiche were meete rather to be hyd and buryed with the workers of them, It besemyth neyther our Religion, nor our modestie, nor our shamefastenes. But yet he which giueth commaundement that he shoulde be called the vicar of Christ and the head of the Churche, who also heareth that suche things be don at Rome, who seeth them, who suffereth them (for we will go no further) he can easily consider with him

selfe

selfe what maner of things they be. Let him on Gods name call to mynde, let him remembre that they be of his owne Canonistes, which haue taught the people that fornication betwen single folke is not sinne (as though they had fet that doctrine from Mitio in Terence) whose wordes be: It is no sinne (beleue me) for a yonge man to haunte harlottes. Let hym remēbre they be of his own which haue decreed, ẏ a preiste oughte not to be put out of his cure for fornication. Let him remēbre also how Cardinall Campegius, Albertus Pighius and others many more of his owne, haue taughte ẏ the preist whiche keepeth a Concubine, doth liue more holily and chastelye, then he which hath a wyfe in matrimonie. I trust he hath not yet forgoten, that there be many thousands of common harlottes in Rome: and that hym selfe doth gather yearely of ẏ same harlottes vpō a thirty thousāde Duckettes by the way of an annuall pension. Neyther can he

Iohan. de magist. D. temperā

3.4.7 lat. Extra. de bigamis Quia circ.

forgette how himselfe doth maintein openly brothels houses, and by a moste filthye lucre doth filthelye and lewdelye serue his owne lust. Were all thinges then pure and holy in Rome, when Johane a womã rather of parfeit age thẽ of parfect lyfe, was Pope there, & bare her selfe as the head of the Church? And after that for two whole yeares in that holye Sea, she had plaide the naughtie Packe, at last going in procession about the Citie, in the sight of al the Cardinals and Byshopps fell in trauaile openly in the stretes?

he image this wo- n Pope ng in tra ys yet e seene Rome.

But what neede one rehearse Concubines and Bawds, as for that is now an ordinarie, and a gainefull sinne at Rome. For harlottes syt there now a days, not as they did in times past without the Citie walles, and with their faces hid and couered, but they dwel in palaces and fayre houses: they strey about in Courte and market, and that wyth bare and open face: as who saye they, may

Gen. 38.

concilio- lect. Card. mo. 3.

may not onely laufully do it, but ought also to be prayſed for ſo doing. What ſhould we ſay any more of this their vitious and abhominable lyfe is now thoroughlye knowen to the whole world. Bernarde writeth roundely and truely of the Byſhop of Romes houſe, yea and of the Byſhop of Rome him ſelfe. Thy palaice ſayethe he, taketh in good men, but it maketh none: naughtye perſones thriue there, and the good appayre and decaye. And who ſoeuer he were which wrote the Tripartite worke annexed to the Councel Lateranenſe, ſaith thus, So exceſſiue at this daye is the ryote aſwel in the Prelates and Byſhoppes, as in the Clerkes and Preiſtes, that it is horrible to be told. But theſe thinges be not onely growen in vſe and ſo by cuſtome and continuall tyme well alowed, as all the reſt of their doinges in maner bee, but they are now waxen old and rotten ripe. For who hath not hearde what a haynous act Peter Aloiſius, Pope Paul

De cõſid. ad Eugeni.

the thirdes sonne cõmitted against Cos-
mus Cherius the Bysshopp of Fauense
what John Casius Archebishop of Bene-
uentanus the Popes Legate at Uenyce
wrote in the commendation of a moste
abhominable fylthynes, and how he set
furth with moste lotheſom wordes & wic-
ked eloquence, ỳ mater which ought not
once to proceade out of any bodys mouth.
To whose eares hath it not come, that
N. Diasius a Spaniard, being purposely
sent from Rome into Germanie, did sha-
mefulie and diuelishlie murther his own
brother John Diasius, a moste innocent
and a moste godly man, onely bycause he
had embraced ỳ Gospel of Jesu Christ,
and wolde not retorne again to Rome?

But it may chaunce, to this they will
say: These thinges may somtime happen
in the best gouerned common welth, yea
and against the Magistrates willes: and
besides, there be good lawes made to
punyshe suche. I graunt it be so: but by
what good lawes (I would knowe) haue

these

these greate myscheues benne punyshed emongest them? Petrus Aloisius after he hadde don that notorious Acte that I spake of, was alwayes cherished in his fathers bosome Pope Paule the third, and made his very derling. Diasius after he had murthered his owne brother, was deliuered by the Popes meanes, to thend he might not be punyshed by good lawes. John Casus Archiepus Beneuentanus is yet alyue, yea and lyueth at Rome, euen in the eyes and syght of the most holye Father. They haue putte to death infinite numbres of our bretherne, only bycause they beleued truely and sincerelie in Jesu Christ. But of that great and foule numbre of harlottes, fornicatours, Adulterers, what one haue they at any time (I say not killed) but eyther excommunicat, or once attached? Why? volupteousnesse, adulterie, rybaudrie, whoredome, murthering of kinn, incest, and others more abhominable partes, are not these coumpted synne at Rome?

Or yf they be synne, ought Christes vi-
car, Peters successour, the most holye
Father, so lightly and lytely beare them
as though they were no synne, and that
in the Citie of Rome, and in that prin-
pall tower of all holynes?

O holy Scribes and Pharises, which
knew not this kind of holines. O what
holynes, what a Catholike faith is this?
Peter did not this teach at Rome, Paul
did not so liue at Rome: they did not prac-
tise bycherie which these do opēly: they
made not a yearely reuenewe and profite
of harlottes: they suffered no common
Aduouterours and wicked Murtherers
to go vnpunyshed. They did not receiue
them into their inner familiaritie, into
their Councell, into their house houlde,
nor yet into ỹ cōpany of Christen men.
These menne ought not therfore so vn-
reasonablie to triumphe against our ly-
uing. It had ben more wysedom for thē,
eyther firste to haue proued good their
owne lyfe before the worlde, or at leaste

to

to haue cloked it a litle more conningly. For we do vse stil the ould and auncient lawes (and asmuche as men maye do in the maners vsed at these dayes, when al thinges are so wholy corrupte) wee diligently and earnestlye put in execution theecclesiasticall discipline: wee haue not commen brothell houses of strumpettes, nor yet flockes of Concubynes, nor heardes of harlot haunters. Neyther do we prefere adulterie before matrimony, neither do we exercise beastly sensualitie. Neyther do we gather ordinarie rentes and stipendes of stewes, nor do suffer to escape vnpunyshed incest and abhominable naughtines, nor yet such manquellers as the Aloisians, Casiãs, and Diasiãs were. For yf these thinges woulde haue pleased vs, wee neded not to haue departed from these mennes felowship, amongest whom suche enormities be in their chiefe pride and pryce. Nother neded we for leauing them to ronne into ye hatred of menne, and into most willfull

daungers

daungers. Paule the fourthe not many monethes since, hadde at Rome in prison certaine Augustine fryers, manye Byssshops, and a greate numbre of other deuout men, for Religion sake, hee racked them and tormented them: to make them confesse, hee lefte no meanes vnassayed. But in thend how many brothels, how many whoremõgers, how many adulterers, how many incestuous persõs could he find of all those? Our God be thãked, although we be not ẏ mẽ we ought & professe to be, yet whosoeuer we be, cõpare vs wt these men, & euẽ oure own life & innocencie wil sone proue vntrue, & condemn their malicious surmises. For we exhorte the people to all bertue and well doinge, not onelye by bokes and preachinges, but also wt oure examples and behauiour. We also teache that the Gospell is not a boasting or bragging of knowledg, but ẏ it is ẏ law of life, & ẏ a Christian man (as Tertulliã saith) ought not to speak honorably, but ought to liue honorably: nor

Ad. Apoll. 45. 45.

that

that they be the hearers of the lawe, but the doers of the lawe, which are iustified before God.

Besides all these matters wherewith they charge vs, they are wōt also to add this one thinge, which they enlarge with all kinde of spitefulnes: that is, that we be men of trouble, ẏ wee plucke ẏ sword and Scepter out of Kinges handes: that we arme the people, that we ouerthrowe iudgemente places, destroy the lawes, make hauocke of possessiōs, seke to make the people Princes, turne all things vpsyde downe: and to be short, ẏ we would haue nothinge in good frame in a common welth. Good lorde, how often haue they sette on fyre Princes heartes with these words, to thend they might quēche the light of the Gospell in the very firste apperinge of it, and might begin to hate the same or euer they were able to know it, and to the end that euery magistrate might thinke he saw his deadly ennemy, as often as he saw any of vs. Surely it

Tertul. in Apollog. ca. 1. 2. 3.

shoulde

shoulde exceedingly greeue vs to be so ma-
liciously accused of moste hainous trea-
son, onlesse we knewe that Christe him-
selfe, the Apostles, and a numbre of good
and Christian men were in time past bla
med and enuied in manner for the same
faultes. For although Christ taught the
should giue vnto Cesar that which was
Cesars, yet was he charged with sediti-
on in that he was accused to deuise some
conspiracie and to couete the kingdome.
And herevpon they cryed out with open
mouth against him in the place of iudge-
ment, sayeng: Yf thou let this man scape,
thou arte not Cesars friend.

And though ꝑ Apostles did likewise e-
uermore & stedfastly teach, ꝑ Magistrats
ought to be obeyed, ꝑ euery soule ought
to be subiect to the higher powers, not
onely for feare of wrath & punishment,
but euen for conscience sake, yet bear thei
the name to disquiet the people, and to
stirre vp the multitud to rebel. After this
sorte did Haman specially byng the na-

tion

tion of the Jewes into the hatred of the kinge Assuerus, bicause, saide hee, they were a rebellious & stubborn people, & dispised the ordinaunces and commaundementes of princes. Wicked king Achab saide to Elie the Prophet of God, It is thou that troublest Israell. Amasias ẏ priest at Bethell laid a conspiracie to the prophete Amos charge before kinge Jeroboam sayeng, See, Amos hath made a conspiracie against thee in the middest of the house of Israell. To bee breefe: Tertullian saithe, this was the generall accusation of all Christians whiles he liued, that they were traytours, they were rebelles, and the ennemies of mankinde. Wherefore if now a dayes the truthe be likewise euell spoken of, and beinge the same truth it was then, yf it be now like dispitefully vsed as it was in times past, though it be a greuous and vnkind dealinge, yet can it not seeme vnto vs a new or an vnwonted matter. Forty yeares agone and vpward, was it an easy thing

In the booke of Heste

3. Reg. 18.

Amos. 7.

In Apolo. cap. 37.

for

for them to deuise aginst vs these accus-
ed speaches & other sorer the these, when
in the middest of the darkenesse of that
age firste beganne to springe and to giue
shine, some one glimmeringe beame of
truthe vnknowen at that time and vn-
hearde of, when also Martin Luther &
Hulderike Zwinglius beinge moste ex-
cellent menne, euen sent of God to giue
light to the whole world, firste came vn-
to the knowledge and preachinge of the
Gospell, wheras yet the thinge was but
newe, and the successe thereof vncertain:
and when mens mindes stoode doubtful
and amased, and their eares open to all
slaunderous tales: and when there could
bee imagined against vs no fact so dete-
stable, but the people then woulde soone
beleeue it for the nouelty and strangenes
of the matter. For so did Symmachus,
so did Celsus, so didde Julianus, so did
Porphyrius the olde foes to the Gospell
attempt in times past to accuse all Chri-
stians of sedition and treason, before

that

eyther Prynce or People were able to
iudge who those Christians were, what
they professed, what they beleued, or what
was their meaning.

But nowe sithens our very ennemies
do see and cannot deny, but we euer in al
our workes and writinges haue diligét-
ly put the people in mynde of their du-
tie, to obey their Princes and Magistra-
tes, ye though they be wicked: For this
doth very trial and experience sufficient-
ly teache, and all menues eyes, whosoe-
uer and wheresoeuer they be, do well y-
nough see and wytnes for vs, yt was a
foule parte of them to charge vs with
these thinges: and seing they could fynde
no newe and late faults, therfore to seke
to procure vs enuye only with stale and
out worne lyes. We geue our lorde God
thanks, whose only cause this is, there
hath yet at no tyme been any suche ex-
ample in all the Realmes, Dominions
and common weales whyche haue recei-
ued the Gospell. For we haue ouerthro-

wen no kingedome, we haue decayed no mans power or right, wee haue disordered no commō welth. There continue in thir owne accustomed state and auncient dignitie the Kinges of oure countrie of Englande, the Kinges of Denmarke, the Kings of Suetia, the Dukes of Saxonie, the Counties Palatine, the Marquesies of Brandeburgh, the Lansgraues of Hessia, the common wealthes of the Heluetians and Rhetians, and the free cities, as Argentine, Basil, Frankforde, Ulme, August and Norrenberge, doe all I saye abide in the same authoritie and estate wherein they haue beene heeretofore, or rather in a muche better, for that by meanes of the Gospell they haue their people more obedient vnto them. Lette them go I praye you into those places where at this presente through Goddes goodnes the Gospell is taught, where is there more maiestie? where is there lesse arrogancie and tirrannye? where is the Prince more honored

[illegible] ? where be the people lesse vnru-
ge ? where hathe there at anye time the
common wealthe or the Churche beene
in more quyet ? Perhappes ye will say,
from the firste beginninge of this doc-
trine, the common sorte euerye wheare
beganne to rage and to ryse throughout
Germany. Alowe it were so, yet Mar-
tin Luther the publisher and setter for-
warde of this doctrine, didde write mar-
uelous vehementlye and sharpely a-
gainst them, and reclamed them home to
peace and obedience.

But whereas it is wont sometime to
be obiected, by personnes wantinge skil,
touchinge the Heluetians chaunge of
state and killinge of Leopoldus the duke
of Austria, and restoringe by force their
Countrie to libertie, that was donne as
appeereth playnelye by all stories; for
twooe hundreth and threescore yeares
past or aboue, vnder Boniface the eight,
when the authoritie of the Byshop of
Rome was in greatest iolitie, about two

hundreth yeres before Hulderike Zuinglius either began to teache the Gospell, or yet was borne. And euer sence that tyme, they haue hadde all thinges still and quiet, not onelye from forreine enemies, but alle from ciuell dissencion. And yet it were a sinne in the Helueticians to deliuer their owne countrey from foreine gouernemente, specialye when they were so proudelye and tyrannouslye oppressed, yet to burthen vs with other mennes faultes, or them with the faultes of their forefathers, is againste all right and reasone.

But O immortall God, and will the Bysshoppe of Rome accuse vs of treason? will hee teache the people to obeye and folowe their Magistrates? or hath hee anye regarde at all of the Maiestie of Princes? whye doothe hee then as none of the olde Bysshoppes of Rome heretofore euer dide, suffre hym selfe to bee called of his flatterers, Lorde of Lordes, as though hee woulde haue all

kinges

kynges and Princes, whoe and what
to eaer they are, to bee his vnderlinges?
Whye doothe hee vaunte hym selfe to bee
kyng of kynges, and to haue kyngelye
Royaltie ouer his Subiectes? why com-
pelleth he al emperors & princes to swere
to him fealtie and true obedience? Whye
doth he boaste that the Emperours ma-
gestie is a thowsandfould inferiour to
hym? and for this reason, speciallye by-
cause God hath made two lyghtes in
the heauen, and bycause heauen and
yeathe were created not at two begin-
ninges, but at on. Why hath he and hys
complices (like Anabaptistes and Liber-
tines, to thende they myght ronne on
more licenciouslye and careleslye) shakē
of the yoke, and exempted themselues
from being vnder all ciuell power? why
hath he his Legates (asmuche to saye
as most sutle spyes) lieng in wayte in all
kynges Courtes, Councells, and priuey
chambres? whye doth he, when he lyst,
sette Christian Princes one against an
other

De Maior & obedi, Solite.

De maior, & obedien Vnam sāctā

other, and at his owne pleasure trouble the whole worlde with debate and discorde? why dothe hee excommunicate and commaund to be taken as a heathen and a Pagan any Christian prince that renounceth his authoritie? and why promiseth he his Indulgences & his pardõs largely to any that will (what way soeuer it be) kill any of his enemies? Doth hee maintaine Empires and kingdomes? Or dothe hee once desire that common quiete should be prounded for? You must pardonne vs good Reader, though wee seeme to vtter these thinges more bitterlye and bitingly then it becommeth Diuines to doe. For bothe the shamfulnes of the matter, and the desire of rule in the Bysshoppe of Rome is so exceeding and outragious, that it could not well be vttered with other wordes, or more mildly. For he is not ashamed to say in open assemblie, that all iurisdiction of al kinges dothe depend vpon himselfe. And to feed his ambitiõ & greedines of rule, hath he pulled in peeces the Empire of Rome,

and

and vered and rent whole Christendom
asunder: falsely and traiterouslie also did
he release ye Romains, ye Italians, & him
selfe to, of the othe wherby they and hee
were straightly bound to bee true to the
Emperour of Grecia, and stirred vp the
Emperours subiects to forsake him, and
calling Carolus Martellus out of Frãce
into Italie, made him Emperour: such a
thing as neuer was seene before. He put Zacharia papa.
Chilpericus the Frenche king, being no
cuel prince, beside his realm, only because
he fansied him not, and wrongfullie pla-
ced Pipin in his roume. Againe, after he
had cast out king Philip, if he could haue
brought it so to passe, he had determined
& apointed ye kingdom of Fraunce to Al-
bertus king of Romaines. He vtterly de-
stroied the state of ye most florishing cyty
& cõmõ weale of Florẽce his own natiue Clemens papa. 7.
cõtrie, & brought it out of a free & pea-
sable state, to be gouerned at ye pleasure
of on mã: he brought to passe by his pro- Idẽ Cle
curement ye whole Sauoy on the one side
was miserably spoyled by Themperour

Charles the fifth, and on the other syde by the Frenche kinge, so as the vnfortunate duke had scant one Citie left him to hyde his head in. Wee are cloyed with exaumples in this behalfe, and it shoulde bee very tedious to recken vp all the notorious deedes of the Bysshops of Rome. Of which syde were they, I beseche you, whyche poysoned Henry the emperour, euen in the receauinge of the sacrament: whyche poysoned Victor the Pope, euen in ỹ receauing of ỹ Chalice: which poysoned our king John kinge of England in a drinkinge cuppe: whosoeuer at least they were, and of what sect soeuer, I am sure they were neither Lutherians, nor Zwinglians. What is hee at this daye, whyche alloweth the mightiest kinges and Monarches of the worlde to kisse his blessed feete: What is hee that commaundeth the Emperour to goe by him at his horse bridell, and the Frenche king to holde his stirrop: Who hurled vnder his table Feaunces Dandalus the duke

of

of Venice kinge of Creta and Cypres, Sabellicus
fast bound with chaines, to feed of bones
amonge his dogges: Who set the Empe-
riall crowne vpon the Emperour Henry
the first hys head, not with his hand but
with his foote, and with the same foote Celestinus
againe cast the same crowne of, sayinge papa.
withall: hee had power to make Empe-
rours, and to vnmake them againe at
his pleasure: Who put in armes Henry
the sonne against The mperour his fa- Hildebran
ther Henry the fourth, and wrought so papa.
that the Father was taken prisoner of
his owne sonne, and beinge shorne and
shamfully handeled, was thruste into a
monasterie, where with hunger & sorow
he pined away to death: Who so vsauo-
redly and monstrously put the Empe- Innocentius
rour Frederikes necke vnder his feet, and papa.
as though that were not sufficient, added
further this texte out of the Psalmes:
Thou shalt go vpon the Adder and cor-
katrice, and shalt treade the Lyon and
Dragon vnder thy feete: Suche an ex-

ample of scorninge and contemninge a Princes maiestie, as neuer before this was heard tell of in any remembrance, except I weene, either of Tamerlanes the kinge of Scithia a wilde and barbarous creature, or els of Sapor king of ỹ Persians. All these notwithstandinge were Popes, all Peters successours, all most holy fathers, whose seuerall wordes wee must take to be as good as seuerall Gospels. Yf we be compted traytours whiche do honour oure Princes, whiche giue them all obedience as muche as is due to them by Godds word, and which doo praye for them, what kinde of men then bee these, whiche haue not onely done all the thinges before saide, but also alowe the same for speciallye well don: Do they then either this way instruct ỹ people as we do, to reuerẽce their magistrate: or can they with honestye appeache vs as seditious persones, breakers of the common quiete, and despisers of princes maiestie:

Truely

Truely we neither putte of the yoke of obedience from vs, neyther doe wee withdrawe realmes, neither doe we sette vp or pull downe kinges, nor translate gouernementes, nor giue oure kinges poysonne to drinke, nor yet holde to them oure feete to be kissed, nor opprobriously triumphinge ouer them, leape into their neckes with oure feete. This rather is oure profession, this is our doctrine, that euerye soule of what callinge soeuer he be, be he Monke, bee he preacher, bee he prophet, be he Apostle, ought to be subiect to kinges & magistrates: yea and that the Bysshop of Rome himselfe, onlesse he will seeme greater then the Euangelistes, then the Prophetes, or the Apostles, ought bothe to acknowledge and to call the Emperour his Lorde and maister: which ỹ old bishops of Rome, who liued in times of more grace, euer did. Our cõmõ teaching also is, ỹ we ought so to obey princes as mẽ sent of God, & ỹ whoso withstandeth thẽ, withstandeth Gods ordinance.

Chrysost. in 13. cap. ad Roman.

Gregorius papa. 7. in epist.

This

This is oure scholinge, and this is well to be seene bothe in oure bookes and in our preachinges, and also in the maners and modest behauiour of oure people.

But where they saye, we haue gon awaye from the vnitie of the catholique Churche, this is not onelye a matter of malice, but besides, though it bee moste vntrue, yet hath it some shew and appearance of trouth. For the common people and ignoraunt multitude giue not credit alone to thinges true and of certaintie, butte euen to suche thinges also, yf anye chaunce, which may seeme to haue but a resemblaunce of trouth. Therfore we see that subtle and craftie persones, when they had no truth on their side, haue euer conceded and boldly argued in thinges likely to be true, to the intent they which were not able to espie the very grounde of the matter, might be caried awaye at least with some pretense and probabilitie therof. In times past where the firste Christians, oure forefathers, in makinge

their

their prayers to God, didd tourne them-
selues towardes the Easte, there were
that sayde, they worshipped the sunn, Tertull. in Apol. ca. 5
and reckened it as God. Againe, where
oure forefathers saide, that as touchinge
immortall and euerlasting life, thei liued
by no other meanes but by the flesh and
bloud of that lambe who was without
spott, that is to say, of oure sauiour Je-
sus Christ, ẏ enuious creatures and foes
of Christes Crosse, whose only care was
to bringe Christian religion into slaun-
der by al mãner of wayes, made peo-
ple beleeue, that they were wicked per-
sons, that they sacrificed mens fleshe, and
dronke mennes bloud. Also where oure Tertull. in Apologeti ca. 7. & 8.
forefathers saide, that before God there
is neither man nor woman, nor for attei-
ninge to the true righteousnes there is
no distinction at all of personnes, and
that they didde call one an other indiffe-
rentlye by the name of Sisters and
Brothers, there wanted not menne
whiche forged false tales vpon the same,
sayng,

sayenge that the Christians made noe difference amonge them selues, eyther of age or of kinde, but like brute beastes without regarde had to do one with an other. And where for to pray & heare the Gospell, they mette often together in secret and byeplaces, because Rebelles somtime were wonte to do the like. Rumors were euery where spredd abroade howe they made priuie confederacies, and counseled together either to kill the magistrates, or to subuert the common wealth. And where in celebratinge the holye mysteries, after Christes institution, they tooke breade and wyne, they were thought of many not to worshippe Christe, but Bacchus and Ceres, forsomuche as those vaine Goddes were woorshipped of the Heathen in like sort, after a prophane superstition, with bread and wyne. These thinges were beleued of manye, not bicause they were true in deed (for what coulde be more vntrue?) but bicause they were lyke to bee true,

and

and through a certain shadow of truth myghte the more easilye deceiue the simple. On this fashion likewise dooe these menne slaunder vs as Heretiques, and saye that wee haue lefte the Church and felowshippe of Christe: not bicause they thinke it is true, for they dooe not muche force of that, but bicause to ignorannte folke it myght perhappes somwaye appeere true. Wee haue in deede putt oure selues aparte, not as heretikes are woonte, from the Churche of Christ, but as all good menne oughte to doo, from the infection of naughtye persons and hypocrites.

Neuerthelesse in this poynte they triumphe maruelouslye that they bee the Churche, that theyre Churche ys Christes spowse, the piller of truthe, the arke of Noe, and that without it there is no hope of saluation. Contrarywise, they saye that wee bee ronnegates, that we haue torne Christes seat: that wee are plucked quyte of from the

body

body of Christe, and haue forsaken the catholique faithe. And when they leaue nothinge vnspoken that may neuer so falsely and malitiously be saide against vs, yet this one thynge are they neuer able truely to saye, that we haue swarued eyther from the worde of God, or from the Apostles of Christ, or from the primatiue Churche. Surelye wee haue euer iudged the primatiue Churche of Christes tyme, of the Apostles, and of the holie Fathers to be the catholique Churche: neyther make we doubt to name it Noes arke, Christes spouse, the piller and vpholder of al trueth: nor yet to fire therin the whole meane of oure saluation. It is doubtles an odiouse matter for one to leaue the fellowshipp whereunto he hath ben accustomed, and specially of those men, who though they be not, yet at leaste seme and be called Christians. And to say truely, we do not dispise the Churche of these men (howe soeuer it be ordered by the now a dayes)

partely

partely for the name sake yt selfe, & partely for that the Gospell of Jesu Christ hath once ben therin truely and purelye set furth. Neyther had we departed therfrom, but of very necessitie, and much against our wils. But I put case, an Idol be set vp in the Churche of God, and the same desolation which Christe prophecied to comme, stoude openly in the holy place: what yf som therke or pirat inuade and possesse Noes arke? These folkes as often as they tell vs of the Churche, meane therby themselues alone, and attribute all these titles to their owne selues, boasting as they did in tymes past whiche cryed The temple of the Lorde, The temple of the lorde: or as the Phariseis and Scribes dyd, whiche craked they were Abrahams children. Thus with a gay and iolie shewe deceiue they the simple, and seke to choke vs with the very name of the church. Muche like as yf a theefe, when he hath gotten into an other mans house, and by violence eyther

ther hath thrust out or slayne the owner, should afterwarde assigne the same house to hym selfe, casting furthe of possession the right inheritour: Or yt Antichrist after he hath once entred into the Temple of God, should afterward saye, This house is myne owne, & Christ hath nothinge to do withall. For these menne nowe after they haue left nothyng remaining in ỹ churche of God ỹ hath any likenes of this Church, yet will they seeme the Patrones and the valiaunte maynteners of the Churche, very like as Crachus amongest the Romaynes stoode in defence of the treasury, not withstanding with his prodigalitie and fond expences he had vtterlye wasted the whole stocke of the treasurie. And yet was there neuer any thing so wicked or so far out of reason, but lightelye yt might be couered & defended by the name of the church. For the waspes also make honycombes as well as Bees, & wicked men haue companyes lyke to the Churche of God, yet for all that they be not streight wey

the

the people of God which ar called ỹ peo-
ple of God: neither be they al Israelits
almany as ar com of Israell ỹ father.
The Arrians notwithstanding thei were
heretiques, yet bragged they that they
alone were Catholiques, calling all the
rest now Ambrosiās, now Athanasiās,
now Johannites. And Nestorius, as
saith Theodozete, for all he was an He-
retique, yet covered he hym selfe τῳ
θεοδοξίας προσχήματι, that is to weete,
with a certaine cloke and colour of the
true & right faith. Ebion though he a-
greed in opinion with ỹ Samaritanes,
yet as saith Epiphanius, he wouldе be
called a Christian. The Mahomytes at
this day, for al ỹ al histories make plaine
mention, and themselues also cannot de-
nye, but they toke their first begynning
of Agar the bondewoman, yet for the
very name and stockes sake, chuse they
rather to be caled Saracenes, as though
they came of Sara the freewoman and
Abrahams wyfe. So likewise the false

Augustinus in epist. 41 ad vincent.

Prophetes of all ages whiche stode vp against the Prophetes of God, whiche resisted Esayas, Jeremye, Christ, and the Appostles, at no tyme craked of any thing somuche, as they dyd of the name of the Churche. And for no nother cause did they so scarcely bere them and cal thē Ronneawayes and Apostatas, then for that they forsoke their fellowshipp, and kepte not thordinaunces of the Elders: wherfore yf we would folow the iudgementes of those men only, who then gouerned the Churche, and would respecte nothing els neyther God nor his word, yt muste nedes bee confessed, that the Apostles were rightlie and by iust lawe condemned of thē to death, bycause they fell from the Bysshops and preistes, that is you must thinke, from the Catholique Churche: and bycause they made many new alterations in Religion contrarie to the Bysshops and Preistes willes, yea and for all their spurninge so ernestlye against it: wherfore like as it is written

that

that Hercules in olde time was forced in striuing wͤ Anteus that huge giaunt, to lyfte him quite vp from the earth that was his Mother ere he could conqueere him, euen so must our Aduersaries be heaued from their Mother, that is from this vaine colour & shadow of ẏ church, wherewith they so disguise and defende themselues, otherwyse they cannot be brought to yelde vnto the word of God. And therefore saith Jeremye the Prophete, Make not suche great boaste that the Temple of the Lorde is with you, this is but a vaine confidence, for these are lyes. The Aungell also saith in the Apocalyps, They say theybe Jewes. but they be ẏ Synagoge of Sathan. And Christ sayd to the Pharisies when they vaunted them selfe of the kynred & bloud of Abraham: Ye are of your father the Deuel, for you resemble not your father Abraham. asmuche to saye, ye are not the men ye woulde so faine be called, ye begile the people with vaine titles, and

Ioban. 8.

abuse the name of the Churche, to the ouerthrowing of the Churche.

So that these mens parte had ben first to haue clearely and truely proued that the Romishe churche is the true and right instructed Churche of God, & that the same, as they do order it at this day, dothe agre with ỳ primatiue church of Christ, of the Apostles, and of the holye Fathers, whiche we doubt not but was in dede ỳ true catholique Church. For our partes yf we could haue iudged ignoraunce, errour, superstition, Idolatrie, mennes Inuentions, and the same cõmõlie disagreinge with ỳ holy Scriptures, eyther pleased God, or to be sufficient for thobtainige euerlastyng saluation, or yf we could assertaine our selues that the worde of God was writen but for a time only, and afterwarde againe ought to be abrogated and put awaye, or els that the sayinges and commaundementes of God ought to be subiecte to mans will, that whatsoeuer God sayeth

and

and commaundeth, except the Bysshopp of Rome willeth and commaundeth the same, it must be taken as void an vnspoken. Yf we coulde haue brought our selues to beleue these thinges, we graunt there had ben no cause at all why wee should haue lefte these mennes cõpanie. As touching that we haue nowdon, to departe from that Churche, whose errours were proued & made manifest to ỹ world, which Church also had alredy euidently departed from Gods worde, & yet not to departe somuche from it selfe, as from therrours therof, & not to do this disorderlye or wickedly, but quietlie and sobrelye, we haue don nothing herein against the doctrine eyther of Christ or of his Apostles. For neyther is the Church of God suche as it may not be dusked wt some spot, or alketh not sometime reparationeels what nedith there so many assembles and Counceiles, without the which, as saith Egidius, the Christian faith is not hable to stand. For loke saith

he

a Concil. Lateranēse b Iulio. 2.

he, howe often Councelles are discontinued, so often is the Church destitute of Christ. Or yf there be no peryle that harme maye come to the church, what nede is there to reteyne to no purpose ẏ names of Byshops, as is now commenlye vsed amonge them? For yf there be no shepe that may strey, whye be they called shepardes? yf there be no Citie that may be betraied, why be they called watchemen? yf there be nothing that may ronne to ruyne, why be thei called Pillers? Anone after the first creation of the worlde the churche of God began to spreade abrode, and the same was instructed wych the heauenly word, whiche God hym selfe pronounced with his owne mouth. It was also furnished with diuine ceremonies. It was taught by ẏ spirit of God, by the Patriarches and Prophetes, and continued so euen till the tyme ẏ Christe shewed himselfe to vs in the flesh. This notwithstāding, how often o good God, in the meane whyle, and howe horribly

was

was the same Churche darkened and de-
cayed: where was that Churche then,
when all flesshe vpon earth had defyled
their owne waye: where was it when
amongest the nombre of the whole worlde
there were only eyght persones (& they
neither all chast and good) whom Gods
will was shoulde be saued alyue from
that vniuersall destruction and mortali-
tie: when Ely the Prophete so lamenta-
ble and byterly made mone, that onelye 3. Regum. 19.
himselfe was left of all the whole worlde
whiche dyd truely and dewly worshipp
God: And when Esay said, The siluer of Esai. 1.
Goddes people (that is of the Churche)
was become Drosse: and that the same
Citie whych a foretime had ben faithful,
was now become an harlot, and that in
y same was no part sound throughout
the whol body from the head to the fote:
Or els when Christ him selfe sayde, that
the house of God was made by y Pha- Matth. 21.
risies and Preistes a Denne of theues:
Of a trouth, the Church euen as a cor-

nehyld except it be ared, manured, tilled & trimmed in stede of wheate, it wil bring furthe thystles, darnell and nettilles. For this cause did God send euer among both Prophettes & Apostles, & last of al his own Son, who might bring home the people into the right waye, and repayre a new, the tottering Church after she had erred.

But least some manne should say that the forsaid thinges happened in ỳ tyme of the law onely, of shadowes, and of infancie, when truth laye hid vnder figures and ceremonies, whē nothing as yet was brought to perfection, when the law was not graue in mennes heartes but in stone (and yet is that but a foolishe saying,) for euen at those dayes was there the very same God that is now, the same spirite, the same Christe, the same faith, the same doctrine, the same hope, the same inheritaunce, the same leagues, and the same efficacie and vertue of Goddes worde. Eusebius also

faith, all the faithfull euen from Adam vntil Christ, were in very dede Christiãs, though they were not so termed. But as I said, leaste men should thus speake full, Paul the apostle found the like faultes and falles euen then in the prime and chiefe of the Gospel, in chiefe perfection, and in lighte, so that he was compelled to write in this sorte to the Galatians, whom he had wel before that instructed: I feare me (quod he) leaste I haue laboured emongest you in vayne, and leaste ye haue heard ꝑ Gospel in vaine. O my litle Children, of whom I trauaile a new, til Christ be fashioned againe in you: And as for the Churche of the Corinthians, how fouly it was defiled, is nothing needeful to rehearce. Now tel me, might the Churches of the Galathians and Corinthians goe amisse, and the churche of Rome alone may it not fayle nor goe amysse? Surely Christ prophecyed long before of his churche, that ꝑ time should come, when desolation should stande in

the

2.Thes.2. the holy place. And Paul saith, that Antichrist should once set vp his owne tabernacle and stately seath in the temple
1.Tim.4. of God: and that the time shuld be, whē men should not awaye with holesome doctrin, but be turned back vnto fables & lies, and that wythin the very Church.
2.Pet.2. Peter likewise tellyth, how there should be teachers of lyes in ꝑ church of Christ:
Daniel 8. Daniell the Prophete speaking of the later times of Antichrist, Truthe sayth he, in that seasone shalbe throwen vnder foote, and troden vppon in the worlde.
Matth.24. And Christ sayeth, how the calamitie & confusion of thinges shalbe so exceding great, that euen the chosen, yf it were possible, shalbe brought into errour: and how all these thinges shal come to passe not amōgest Gentiles and Turkes, but that they should be in the holye place, in the Temple of God, in the churche, and in the companie an felowship of those whiche profesle the name of Christ.

Albeit these same warnynges alone

maye

may suffice a wyseman to take heede he do not suffer hym selfe rashelye to be deceiued with the name of the Churche, & not to staye to make further inquisition therof by Gods worde, yet bysyde al this, many Fathers also, manye learned and godly men, haue often and carefully complained, how all these thinges haue chaunced in their lyfe time. For euē in the middest of that thick myst of darknes, God would yet ther should be som, whoe thoughe they gaue not a cleare & bright light, yet shuld they kyndle, were it but some sparke, which menne might espye being in the darkenes.

Hylarius, when thinges as yet were almoste vncorrupt, and in good case to, Ye are yll deceyued, saith he, with ỹ loue of walles, ye do ill worship the Church, in that ye worship it in houses and buildinges: ye do yll bryng in the name of peace vnder roofes. Is there anye doubt but Antichrist will haue his seate vnder the same? I rather reckon hilles, wodes, pooles,

Contra Auxentium.

pools, maryshes, prisons, & quauemires, to be places of more safetie: for in these the Prophetes either abiding of their accorde, or drowned by violence, didde prophecie by the spirite of God.

In Registro. lib. 4. epist. ad Mauri. Gregorie, as one which perceaued and forsaw in his mind ẏ wrack of al things wrote thus to John Bysshop of Constantinople, who was the firste of all others that commaunded himselfe to bee called by this newe name, the vniuersall Bishop of whole Christes Church. Yf ẏ Churche saith he, shall depend vpon one manne, it will at once fall downe to the grownd. Who is he ẏ seeth not how this is come to passe longe since? for longe agone hathe the Bysshop of Rome willed to haue the whole Churche depende vpon himselfe alone. Wherefore it is no meruail, though it be clean fallen downe longe agone.

[illegible] Bernard ẏ Abbot aboue foure hundred yeares past writeth thus: Nothinge is nowe of sinceritie and purenes emongest

the

the Cleargie, wherfore it resteth that the man of sin should be reuealed. The same Bernarde in his worke of the conuersion of Paul, It seemeth now saith he, that persecution hath ceased: no no, persecution seemeth but nowe to beginne, euen from them whiche haue chiefe preeminence in the Churche. Thy friendes and neighbours haue drawen neere, & stoode vp against thee: from the sole of thy foot to the crowne of thy heade, there is no part whole. Iniquitie is proceeded from the Elders, the Iudges and deputies which pretende to rule thy people. We cannot saye nowe, Loke how the people be, so is the priest. For the people be not so ill as the priest is. Alas, alas o Lorde God, the selfe same persons be the chiefe in persecutinge thee, which seeme to loue the highest place, and be ire moste rule in thy church. The same Bernard agaīs vpon ỳ Canticles writeth thus. All they are thy friendes, yet are they all thy foes, all thy kinsefolke, yet are they all thy

aduersaries,

aduersaries, being Christs seruants, the
serue Antichrist, Beholde in my rest, my
bitternes is moste bitter.

Roger Bacon also a man of great fame,
after he had in a vehement Oration tou-
ched to the quicke the wofull state of his
owne time, These so many errours saith
he, require & loke for Antichrist. Gerſō cō
plaineth how in his daies al ꝑ substāce &
efficacie of sacred diuinitie was brought
into a glorious contention & ostētatiō of
wits, & to very sophistrie. The Friers of
Lions, mē as touchig ꝑ maner of their
life, not to be misliked, wer wōt boldly to
affirm, ꝑ the Romish church (frō whence
alone al counsel & ordres was thē sought
was the very same harlot of Babylon, &
rowt of Diuels, wherof is prophesied so
plainely in ꝑ Apocalyps. I know wel e-
nough ꝑ authoritie of ꝑ forsaid persōs is
but lightly regarded amōgest these men.
How thē if I cal furth those for witnes-
ses whō themselues haue vsed to honor?
What if I say ꝑ Adryan the Bysshop of
Rome

Rome did frankly confesse, that all these mischiefes brast out first from the highe throne of the Pope. Pighius acknowlegeth herein to be a fault, that many abuses are brought in, euen into the verye Masse, which Masse otherwise he wold haue seeme to be a reuerend matter. Gerson saithe, that through the number of moste fonde ceremonies, all the vertue of the holye Ghoste, whiche ought to haue full operation in vs, & all true Godlines is vtterlye quenched and deade. Whole Grecia and Asia, complaine howe the Bysshoppes of Rome with the martes of their Purgatories & Pardons, haue both tormented mennes consciences, and picked their purses.

As touching ỹ tyranny of the Bysshops of Rome and their barbarous Persian-like pride, to leaue out others whom perchaūce thei recke̅ for enemes, bicause thei freely & liberally find fault with their vices, the selfe same men whiche haue ledd their lyfe at Rome in the holye Citie,

in the face of the moste holye Father, whose also were able to see all their secretes, and at no tyme departed from ỹ Catholike faith: As for example Laurentius Valla, Marsilius Patauinus, Fraunces Petrarke, Hierome Sauanarola, Abbott Joakim, Baptist of Mantua, and before all these, Bernarde the Abbotte, haue manye a tyme and muche complayned of yt, geuinge the worlde also sometyme to vnderstande, that the Bysshoppe of Rome hymselfe (by youre leaue) is verye Antichriste. Whether they spake yt truelye or falselye, lette that goe: sure I am they spake it plainelye. Neyther canne anye manne alledge that those authors were Luthers or Zwinglius scholliers, for they were not onelye certaine yeares, but also certaine ages or euer Luther or Zwinglius names were hearde of. They well sawe that euen in their dayes errours had crept into the Churche, and wished earnestly they might be amended.

And

And what maruaile yf the Churche were then caryed awaye with errours in that time, specially when neither the Byshop of Rome who thē only ruled ẏ rolle, nor almoste any other; either didde his dewtie, or once vnderstoode what was his duetie. For it is harde to be beleeued, whyles they were ydle and fast a sleepe, that the Diuell also all that whyle either fell a sleepe, or els continually lay ydle. For how they were occupied in the meane time, and with what faithfulnesse they tooke care of Goddes house, though wee holde oure peace, yet I praye you lette them heare Bernarde their owne friend. The Bysshops (saith he) who now haue the charge of Gods churche, are not teachers but deceauers, they are not feeders butte begylers, they are not Prelates butte Pylates. These woordes spake Bernarde of that Bysshoppe, who named himselfe the highest Bysshoppe of all, and of the other Bysshoppes likewyse whiche then hadde the

Bernarde ad Eugnium.

place of gouernement. Bernard was no Lutherian, Bernard was no heretike, he had not forsaken the Catholike churche, yet neuertheles he didde not lette to call the Bishoppes that then were, deceiuers, begilers, and Pylates. Nowe when the people was openly deceiued, and Christian mennes eyes were craftely bleared, and when Pilat satte in iudgementplace and condemned Christ & Christes members to the swoorde and fyer, Oh good Lord, in what case was Christes church then? But yet tell me, of so manye and grosse errours, what one haue these men at anye time reformed, or what faulte haue they once acknowleged & confessed?

But forsomuche as these men auouche the vniuersall possession of the catholike Churche to bee their owne, and call vs Heretiques, bicaucause wee agree not in iudgemente with them, let vs knowe I beseeche you, what proper marke and badge hathe that Churche of theyrs, whereby it maye bee knowen to bee the

Churche

Church of God. Iwys it is not so hard a matter to finde out Goddes Churche, yf a manne will seeke it earnestlye and diligentlye. For the Churche of Godde is sette vpon a highe and glisteringe place in the toppe of an hill, and buylte vpon the foundacion of the Apostles and prophettes: There saith Augustine, lette vs seeke the Churche; there lette vs trye oure matter. And as he saith againe in an other place, The Churche must be shewed out of the holy and canonicall scriptures: and that whiche can not bee shewed out of them, is not the Churche. Yet for all this I wote not howe, whether it be for feare or for conscience, or despearing of victory, these mē alway abhor and flie the woorde of God, euen as the theefe feeth the gallowes. And no wonder truely, for lyke as men saye the Cancharus by and by perisheth and dyeth, assone as it is laide in balme, notwithstandinge balme be otherwise a most sweete smellynge ointment: euen so these men

Augustin. de Visitate Ec. cap. 3.

Idem. ca. 4

well see their owne matter is dampped and destroyed in the woorde of God, as if it were in poyson. Therefore the holy scriptures whiche oure Sauioure Jesu Christe dodd not onely vse for authoritie in all his speache, butte dodde also at last seale vp the same with his owne bloude: these menne to the entent they myghte with lesse busines driue the people from the same, as from a thinge daungerous and deadlye, haue vsed to call theim A pare letter, vncertaine, vnprofitable, domme, killing, and dead: which seemeth to vs all one, as yf they shoulde say, The scriptures are to no purpose or as good as none. Hereunto they adde also a similitude not very agreeable, howe the scriptures be like to a nose of war, or a shipmans hose: how they may be fashioned and plyed al manner of waies, and serue al mennes turnes. Wotteth not the Bysshop of Rome that these thinges are spoken by his owne minions: or vnderstandeth he not, he hath suche champions to

fight

sight for him: Let him harken then how
holilye & how godlye one Hosius writeth
of this matter, a Byshop in Polonia as
he testifieth of himselfe: a man doubtlesse
wel spoke & not vnlerned, & a very sharp
and stout mainteinour of that syde. One
will maruaile I suppose, howe a good
manne coulde either conceaue so wicked-
lye, or wryte so dispytefullye of those
woordes whiche hee knewe proceeded
from Goddes mouthe, and speciallye in
suche sorte, as hee woulde not haue it
seeme his owne priuate opinion alone,
butte the common opinion of all that
band. He dissembleth I graunt you in
deede, and hydeth what hee is, and set-
teth fourth the matter so, as though it
were not hee and his syde, butte the
Zwenkfeldian heretiques that so bidd
speake. Wee faythe hee, will bidde a-
waye with the same scriptures, where-
of wee see brought not onelye diuerse,
butte also contrarye interpretations:
and wee will heare God speake, rather
then

Hosius d expresso verbo D

then wee will resorte to these naked ele-
mentes, and appoynt oure saluation to
reste in them. It behoueth not a manne
to bee experte in the lawe and scripture,
butte to bee taught of God. It is butte
losse labour that a manne bestoweth in
the scriptures, for the scripture is a crea-
ture, and a certaine bare letter. This is
Hosius saying, uttered altogether with
the same spirit and the same mind, wher-
with in times past Montane and Mar-
tion were moued, whoe as men reporte,
vsed to saye when with a contempt they
reiected the holye scriptures, that them-
selues knewe many mo and better things
then eyther Christe or the Apostles euer
knewe.

What thenne shall I saye heere,
O ye principall postes of Religion, O
ye Archegouernours of CHRISTES
Churche, is this that youre reuerence
which ye geue to Goddes woorde? The
holye Scriptures whiche S. Paule
saith came by the inspiration of Godde,

which

whiche God dyd commende by so many miracles, wherin are the moste perfit paintes of Christes owne steppes, whych all the holy Fathers, Apostles, and Aungeles, whiche Christ hym selfe the sonne of God, as often as was nedefull dyd alledge for testimonie and proufe: will ye, as though they were vnworthie for you to heare, bid them auaūt away: that is, wil ye inioyne God to kepe silence, who speaketh to you moste clearely by his owne mouth in ꝑ Scriptures? Or that word, wherby alone, as Paul saith, we are reconciled to God, and whiche the Prophet Dauid saith, ys holye and pure and shall last foreuer, will ye call that but a bare and dead lettre? Or wil ye say that all our labour is lost, whiche is bestoued in that thinge which Christ hath commaūded vs diligently to searche and to haue euermore before our eyes? And wil ye saye that Christ and the Apostles ment with subtelty to deceiue the people, when they exhorted them to reade the ho-

lie Scriptures, that therby they might stow in al wisedom and knowledge? No maruaile at al, though these men dispise vs and all our doinges, which set so litle by God himselfe & his infallible saiengs. Yet was it but want of witt in them, to thintent they might hurt vs, to do so extreme iniury to the word of God.

But Hosius will here make exclamation saieng, we do him wrong, and that these be not his owne wordes, but the words of the heretique Zwenkfeldius. But how than, yf Zwenkfeldius make exclamation on the other syde, and saye that the same very wordes be not his but Hosius owne wordes? For tell me where hath Zwenkfeldius euer writtē thē? Or yf he haue writtē them, & Hosius haue iudged the same to be wicked, why hath not Hosius spoken somuch as one worde to confute them? Howsoeuer the mater goeth, although Hosius paraduēture wil not allowe of those wordes, yet he doth not disallow the meaning of the

wordes

wordes. For wel nere in all controuer-
sies, and namely touching the vse of the
holy communion vnder both kindes, al-
though the wordes of Christ be plaine
and euident, yet doth Hosius disdaine-
fully reiect them, as no better then colde
and dead elementes: and commaundeth
to geue faith to certaine new lessons a-
pointed by the Church, & to I wot not
what reuelations of the holye Ghoste.
And Pighius saieth, men ought not to
beleue, no not ẏ most cleare and manifest
wordes of the scriptures, onles the same
be allowed for good by the interpretatiō
and auctoritie of the churche.

And yet as though this were to litle,
they also burne the holye scriptures, as
in times paste wicked kyng Aza dyd, or
as Antiochus, or Maximinus did, and
are wont to name thē Heretiques boks.
And out of doubt to set to, they woulde
faine do as Herode in oulde time dyd in
Iewrie, that hee myghte with more
surety kepe still his dominiō. Who being
an

Eusebius.

an Idumean borne, and a straunger to the stocke and kinred of the Iewes, and yet coueting much to be take for a Iew, to thende he might establish to him and his posteritie ꝑ kyngdom of that countrey which he had gotten of Augustus Cesar, he commaunded all the Genealogies and Petigrees to be burnte & made out of the waye, so as there shoulde remaine no recorde, wherby he might be knowen to them that came after, that he was an Idumit in bloud: wheras euen from Abrahams time these monumẽtes had been safelye kepte amongeste the Iewes and layde vp in their threasury, bicause in them it might easely & moste assuredly be found of what linage euery one did descende. So (in good faith) doe these menne when they woulde haue all their owne doinges in estimation, as though they had ben deliuered to vs eué from the Apostles or from Christe hymselfe, to thende there might be founde no where any thinge able to conuince such

their

their dreames and lies, either they burne the holie Scriptures, or els they craftely conueye them from the people surely.

Very rightlye and aptly doth Chry- Chrysost. in opere imp.
sostome write against these menne. Heretiques, saith he, shutt vp the doores against the trueth: for they know ful wel, yf the doore were open, the Churche shuld be none of theirs. Theophylact also: Gods worde saith he, is the Candle whereby the theefe is espyed: and Tertullian saith, the holy Scripture manifestlye findeth out the fraude and theafte of Heretiques. For why do they hyde, why do they kepe vnder the Gospell, whiche Christ would haue preched alowde from the house top? Why wheatine they that light vnder a Bushell, whiche ought to stande on a Candlestick? why trust they more to the blyndenes of the vnskilfull multitude and to ignorance, then to the goodnes of their cause? thinke they their slightes are not alredy perceiued, and yf they cā walke now vnespyed, as though they

they had Giges ryng to go inuisible by, vpon theyre finger? No no: all men see nowe well and well agayne, what good stuffe is in that Cheste of the Bysshop of Romes bosome. This thinge alone of it selfe maye be an argumente sufficiente, that they worke not vprightly and truely. Worthely ought that matter seme suspicious which fleeth trial, and is afrayde of the light: for he that doth euill, as Christ saith, seeketh darkenesse, & hateth light. A conscience ỹ knoweth it selfe cleere, cõmeth willingly into open shew, that the workes whiche procede of God may be seen. Neither be they so bery blind, but they se this wel ynogh howe their owne kyngedome straycht way is at a poynte, yf the scripture once haue the vpper hande: and that lyke as men say, the Idolles of diuells in times past, of whom menne in doubtfull matters were then wont to receiue answers, were sodenly striken dombe at the sight of Christ, when he was borne and came

into

into the worlde: euen so they see that nowe al their suttle practises will sone fal downe headlong vpon the sight of the Gospell. For Antichrist is not ouerthrowen but with the brightnes of Christes cóming.

As for vs, we runne not for succour to the fyer as these mennes guyse is, but we runne to the scriptures: neyther doe we reason with the sworde, but with ye worde of God: and therewith as sayth Tertullian, do we feed our fayth: by it do we fyre vp our hope, and strengthen our confidence. For wee knowe that the Gospell of IESV CHRIST is the power of God vnto saluation, and that therein consisteth eternall lyfe. And as Paule warneth vs, wee do not heare, no not an Aungel of God coming from heauen, yf he go about to pull vs from any parte of this doctrine. Yea more then this, as the holy martyr Iustine speaketh of hym selfe, we would giue no credence to God him selfe, yf he should teache vs any other Gospell.

For

For where these menne byd the holie Scriptures away, as domme and frutles, and procure vs to come to God himselfe rather, who speaketh in the Church and in Councelles: whiche is to saye, to beleue their fansies and opinions. This waye of fynding out the truth is verye vncertaine and exceding daungerous, & in māner a Fantastical & a mad way, and by no meanes allowed of the holye Fathers. Chrysostom saith, there be many ostentymes whiche boast themselues of the holye Ghoste: but truelye who so speake of their owne head, doe falselye boast they haue the spirite of God. For like as, saith he, Christ denied he spake of him selfe when he spake out of the lawe and Prophets, euen so now, yf any thing be prealled vpon vs in the name of the holy Ghoste saue the Gospell, we ought not to beleue it. For as Christ is the fulfilling of the lawe and the Prophetes, so is the holye Ghoste the fulfyllinge of the Gospell. Thus farre goeth Chryso-

stom.

Rome.

But here I looke thei wil say, though they haue not the Scriptures, yet maye chaunce they haue the Auncient Doctours, and the holy Fathers with them. For this is a high bragge they haue euer made, how that al antiquity and a continuall consent of all ages dothe make on their side: and that all our cases be but new & yesterdayes worke, & vntill these fewe laste yeares neuer heard of. Questionlesse there can nothing be more spitfully spoken against the religion of God thé to acuse it of noueltie, as a new comē vp matter. For as ther can be no chaūge in God him selfe, no more ought there to be in his religion.

Yet neuertheles we wote not by what meanes, but we haue euer seene it come so to passe from the first beginning of al, that as often as God did giue but some light, and did open his truth vnto men, though ẏ truth wer not only of greatest antiquitie, but also from euerlasting, yet

of wicked men & of the aduersaries was it called Newfãgled and of late deuised. That vngracious and bloud thristi Haman, when he sought to procure the king Assueruses displeasure against ẏ Jewes, this was his accusation to him: Thou hast here (saith he) a kinde of people that vseth certaine new lawes of their owne, but stifnecked & rebellious against al thy lawes. When Paule also began first to preach & expoũd ẏ Gospel at Athenes, he was called A tidinges bringer of newe Gods: as muche to saye, as of new religion. for (said the Athenians) maye wee not knowe of thee what newe doctrine this is? Celsus likewise when he of set purpose wrote against Christ, to thende he might more scornefully scoffe out the Gospel by the name of noueltye, What saith he, hath God after so many ages nowe at last, and so late bethought himselfe? Eusebius also wryteth, that Christian religion from the beginning for very spite was called Νέα καὶ ξένη, that is to

say

say New & strange. After like sorte, these men cõdemne all our matters as strange & newe, but they will haue their owne, whatsoeuer thei are to be praised as thinges of long cõtinuãce. Doing much like to þ enchaũters & sorcerers now a daies, which working vñ diuels vse, to say, thei haue their bokes and al their holy & hidd mysteries from Athanasius, Cyprian, Moses, Abell, Adam, & from the Archaungell Raphael, because þ their conning comming from suche patrones & founders, might be iudged the more high and holy. After the same fashion these men, bicause they would haue their owne religion whiche they themselues, and that not longe since, haue brought forth into the world to be the easilier and rather accepted of foolishe persons, or of suche as caste little whereabouts thei or other do go, thei are wont to say, they had it from Augustine, Hierome, Chrysostome, frõ the Apostles, and from Christe himselfe. Ful wel knowe thei, þ nothinge is more

in the peoples fauour, or better liketh the common sorte then these names.

But how if the thinges whiche these men are so desirous to haue seeme newe, be found of greatest antiquitie? Contrariwise, howe if all the thinges well nye, whiche they so greatly set out with the name of antiquitie, hauing been wel and throughly examined, be at length founde to be but newe, and deuised of verye late? Southly to say, no man that had a true and right cõsideracion, would think the Iewes lawes and cerimonies to be newe for all Hammans accusation: for they were grauen in very auncient Tables of most antiquitie. And although many did take Christ to haue swarued from Abraham & the old fathers, & to haue brought in a certaine newe religion in his owne name, yet aunswered hee them directly: Yf ye beleeued Moyses, ye woulde beleeue mee also, for my doctrine is not so newe as you make yt. For Moses an author of greatest antiquitie, and one to whome

whome ye geue al honor, hath spoken of me. Paule likewise, though the Gospell of Jesus Christe be of many counted to be but newe, yet hath it (saith he) the testimonie most old, both of the law and prophetes. As for our doctrine whiche wee may rightlier cal Christes catholik doctrine, it is so farre of from newe, that God who is aboue all most auncient, & the father of our Lorde Jesus Christe, hath left the same vnto vs in ỹ Gospel, in ỹ prophets & Apostles woorkes, beinge monuments of greatest age. So that no man can nowe thinke oure doctrine to be newe, onelesse the same thinke either the prophetes fauthe, or the Gospell, or els Christe himselfe to be newe.

And as for their religion, if it be of so longe continuance as thei woulde haue men weene it is, why doe they not proue it so by the exaumples of the Primatiue Churche, and by the Fathers and Councells of olde tymes? Whye lyeth so auncient a cause thus longe in the duste,

destitute of an Aduocate & fyer and swoꝛde they haue had alwayes ready at hande, but as foꝛ the olde Councels & the fathers, al Mum, not a woꝛd. They did surely against all reason to beginne first with these so bloudy and extreme means if thei could haue found other moꝛe easy and gentle wayes. And yf they truste so fully to antiquitie, and vse no dissimulation, why didde John Clement a countrye manne of owres, but fewe yeares past, in the presence of certaine honest menne and of good credite, teare and cast into the fyer certaine leaues of Theodorete the moste aunciente Father and a greeke Bysshoppe, wherein he plainelye and euidentlye taughte, that the nature of breade in the Communion was not chãged, abolished oꝛ brought to nothing And this didde he of purpose, bicause he thought ther was no other copy thereof to be foũd. Why saith Albertus Pighius ỹ the auncient father Augustine had a wꝛonge optnion of oꝛiginall sinne? And

in 7. 27.
idem.

that

that he erred and lyed, and vsed false logique as touching the case of matrimonie, concluded after a vow made which Augustin affirmeth to be perfect matrimony in dede, and cannot be vndone again. Also when they did of late put in printe the auncient father Origenes worke vpon the Gospell of John, why left they quyte out ẏ whole sixth Capitre, wherin it is likely, yea rather of verye suerty, that the sayd Origene had written many thinges concerning the Sacrament of the holye Communion, contrarie to these mennes myndes, and woulde put furthe that booke mangled rather then ful and perfit, for feare it should reproue them & their parteners of their errour. Call ye thys trusting to antiquitie, whē ye rente in peces, kepe back, mayme and burne the aunciēt Fathers workes?

August. de bono uid. cap. 10.27. Nuptiarum bonum.

Liber hod. extat & circumfertur mutil.

It is a worlde to see, how wel fauouredlye and howe towardlye, touchinge Religion, these men agree with the Fathers, of whom they vse to vaunte that

they

they be their own good. The old Councel Eliberine made a decree, that nothing that is honored of the people, shoulde be painted in the Churches. The olde father Epiphanius saith, it is an horrible wickednes, and a sinne not to be suffered for any man, to set vp any picture in the Churches of the Christians, yea though it were the picture of Christe himselfe. Yet these menne store all their temples and eche corner of them with paynted and carued ymages, as though without them, religion were nothinge worth.

The olde fathers Origene and Chrysostome exhorte the people to reade the scriptures, to buy them bokes, to reason at home betwixte themselues of diuine matters: wiues with their husbãds, and parentes with their children: These men condemne the scriptures as dead elemẽts and asmuche as euer thei maye barre the people from them. The Auncient fathers Cyprian, Epiphanius & Hierome say, it is better for one whoe perchaunce hathe

made

made a bowe to leade a sole lyfe, and afterwarde lyueth vnchastely, and cannot quenche the flames of lust, to marye a wyfe, and to lyue honestlye in wedlocke. And the ould Father Augustine iudgeth the selfe same mariage to be good and perfit, and ought not to be broke again: These menne yf a man haue once bound hym selfe by a bowe, though afterward he burne, kepe queanes, and defile hym selfe with neuer so sinfull and desperate a lyfe, yet they suffer not that persone to marye a wyfe: or yf he chaunce to mary, they alow it not for mariage. And they comonlye, teache it is muche better and more godlye to kepe a Concubine and an harlot, then to liue in that kynde of mariage. *Hieronym. ad Demet.*

The ould Father Augustine complained of the multitude of vayne ceremonies, wherewith he cumbred the sawe mens mindes and consciences ouercharged: These men as though God regarded nothyng els but their ceremonies, haue so out of *Ad Ianuarium.*

measure increased them, ꝙ there is now almoste none other thinge left in theire Churches and places of prayer

Again, that old father Augustin denieth it to be leefull for a Monke to spende his tyme slouthfully and ydelye, and vnder a pretensed and counterfeite holines to liue all vpon others. And who so thus lyueth, an olde father Apollonius likeneth hym to a theefe. These men haue (I wote not whither to name them) droues or heardes of monkes) who for all they do nothig, nor yet once intend, beare any shew of holines, yet lyue they not onelye vppon others, but also ryot lauyshly of other folkes labours.

The olde Councell at Rome decreed, that no man should come to the seruice sayd by a Preist well knowen to keepe a Concubine. These menne let to fearme Concubines to their preistes, and yet cõstreigne men by force against their will to beare their cursed paltrie seruice.

The olde Canons of the Appostles commande

commaunde, that Byshop to be remoued from his Office, whiche will both supplie the place of a ciuill Magistrate, and also of an ecclesiastical persō: These menne for all that, both do and will needes serue both places. Nay rather ẏ one Office which they ought chiefly to execute, they once touch not, and yet no body commaundeth them to be displaced.

The olde Councell Gangrense commaundeth, that none should make suche difference betwen an vnmaried Preist & a maried preist, as he ought to think the one more holye then the other for single lyfe sake. These menne put suche a difference betwene them, that they streight waye thinke al their holie seruice to be defiled, yf it be done by a good and honest man that hath a wyfe.

The aūcient Emperour Justinian commaunded, that in the holy administratiō all thinges should be pronounced with a cleare, lowde, and tretable voyce, that ẏ people might receiue some fruite therby. In Nouel Cōditu, 1 & 146.

These

These menn least the people shoulde vnderstande them, mumble vp all their seruice, not onlye with a drowned and hollowe voice, but also in a straũge and Barbarous tonge.

cil. Cart. cap. 47. The ould Councell at Carthage cõmaunded nothing to be read in Christes congregation, but the canonicall Scriptures: These menne read suche thinges in their Churches as themselues knowe for a trouthe to be starke lyes, and fonde fables.

But yf there be any that thinke, that these aboue rehersed auctorities be but weake and slender, bycause they were decreed by Emperours, and certein petie Byshopps, and not by so full and perfit Councelles, taking pleasure rather in ẏ auctoritie and name of ẏ Pope: let suche a one know, that Pope Julius doth euidently forbid, that a priest in ministring the Communion, shoulde dippe ẏ bread in the Cuppe. These menne contrarie to Pope Julius decree, diuide ẏ bread, and

Cons. dist. [illegible] nemo.

dip

dip it in the wyne.

Pope Clement saith, it is not lawfull for a Byshop to deale with both swords: for yf thou wilt haue both saith he, thou shalt deceiue both thy selfe, and those that obey the. Now a dayes the Pope chalengeth to hym selfe both swordes, and weeth both, wherefore it ought to seeme lesse maruaile, yf ỹ haue folowed whiche Clement saith, that is, that he hath deceiued both his own selfe, & those which haue giuen eare vnto him.

Pope Leo saith, vpon one daye it is lawfull to say but one masse in one Churche: These men say daily in one Church cõmonly tenne Masses, twentie, thirty, yea often tymes moe. So ỹ the poore gasser on, can scant tell which waye he were best to turne hym.

Pope Gelasius sayth, it is a wicked deed and sinne to sacrilledge in any man to diuide the Communiõ, and when he receiued one kinde, to abstaine from the other. These menne contrarie to Goddes

worde

worde and contrarie to Pope Gelasius commaunde that one kinde onely of the holy Communiō be giuen to the people, & by so doing, they make their preistes guilty of sacriledge.

But yf they will saye that all these thinges are worne now out of vre, and nye dead, and pertaine nothing to these present tymes, yet to thend all folke may vnderstande what faith is to be geuen to these men, and vpon what hope they call togithers their generall Councelles, let vs see in few wordes what good heed they take to the selfe same things, which they them selues these very last yeres (& the remembraunce thereof ys yet new & freshe) in their owne generall Councell that they had by order called, decreed and commaunded to be deuoutely kepte. In the last Councell at Trident, scant fourtene yeares paste, it was ordeined by the common consent of all degrees, that one man shoulde not haue two benefices at one time. What is become now of that

ordinaunce

ordinaũce? is ẏ same to so sone worne out of mynde and cleane consumed? For these men ye se giue to one man not two benefices onely, but sundry Abbaies many times, sometime also two Bishoprykes, sometime three, sometime foure, and that not onely to an vnlearned man, but often times euẽ to a man of warre.

In the sayde Councell a decree was made, that all Byshops should preach ẏ Gospell. These menne neyther preache nor once go vp into the Pulpet, neyther thinke they it any parte of their Office? What great pompe & crake then ys this they make of antiquitie? Why bragge they so of the names of the auncient Fathers, and of the new and olde Councelles? Whye will they seme to trust to their auctoritie, whome when they lyft, they despise at their owne pleasure?

But I haue a special fansy to cõmon a worde or two rather with the Popes good holinesse, and to saye these thinges to his owne face. Tell vs I praye you,

good

good holy Father, seyng ye do crake to
muche of all antiquitie, and boast your
selfe that all menne are bounde to you
alone, which of all the Fathers haue at
any time called you by the name of the
highest Prelate, the vniuersall Bysshop,
or the head of the Churche? Whiche of
them euer said, that both ỹ swords were
commited to you? whiche of them euer
said, that you haue auctoritie and a right
to call Councelles? whiche of them euer
saide, that the whole worlde is but your
diocesse? which of them, that al Bishops
haue receiued of your fulnes? whiche of
them, that al power ys gyuen to you as
well in heauen as in yearth? whiche of
them, that neyther kyngs nor the whole
Clergie, nor yet all people togyther, are
able to be iudges ouer you? whiche of
them, ỹ kynges & Emperours by Chris-
tes commaundement and wil, do receiue
auctoritie at your hand? which of them
with so precyse and mathematicall limi-
tacion hath sucueied and determined you

to

to be seuenty & seuen times greater then the mightiest kinges? Whiche of them, that more ample authoritie is geuen to you, then to ye residew of ye Patriarkes? Which of thē, ye you are ye Lord God? or that you are not a meere naturall man, but a certaine substaunce made and growen together of God and man? Whiche of them, that you are the onelye headespringe of all lawe? Whiche of them, that you haue power ouer purgatories? Which of them that you are able to commaunde the Aungels of God as you list your selfe? Which of them that euer said that you are Lorde of Lordes, and the kinge of kinges? Wee canne also go further with you in like sorte. What one amongest the whole nnmbre of the olde Bysshops and fathers, euer taught you either to say priuate Masse whyles the people stared on, or to lyste vp the sacrament ouer your heade, in whyche point consisteth nowe all your religion? or els to mangle Christes sacraments, &

De Maior et obedien Solitè.

Extrv. Ioan 22. Cū inter In glosa. in editione impressa parisijs, et Lugdun.

Antonius de Rosellis.

to bereaue the people of the one parte, contrarye to Chriſtes inſtitution and plaine expreſſed wordes. But that we may once come to an ende: What one is there of all the Fathers, whiche hathe taught you to diſtribute Chriſtes bloud and the holy martyrs merites, and to ſell openly as marchandizes your pardons, and all the roomes and lodginges of purgatorie? These men are wont to ſpeake muche of a certaine ſecreat doctrine of theires, and manifolde and ſundrye readings. Then let them bring furthe ſomwhat now if thei can, that it may apeare thei haue at leaſt reade or do knowe ſomwhat. They haue often ſtoutly noyſed in all corners where they went, how all the partes of their religiō be very old, & haue been approued not only by ỹ multitude, but alſo by the conſēt & continual obſeruation of al nations and times: let them therfore once in their life ſhew this their antiquitie: let them make appeere at eye, that the thinges wherof they make ſuch

a doe

doce, haue taken so longe and large en-
crease: let them declare that all Christi-
stian nations haue agreed by consent to
this their religion.

Nay nay, they tourne their backes,
as we haue said alreadye, and flee from
their owne decrees, and haue cut of and
abolished againe within a shorte space,
the same thinges which but a few years
before themselues had established, for e-
uermore forsoothe to continewe. Howe
shoulde one then trust them in the Fa-
thers, in ẏ olde Councels, & in the words
spoke̅ by God? Thei haue not good Lord
thei haue not (I say) those things which
they boast they haue: they haue not ẏ an-
tiquitie, they haue not that vniuersalitie,
they haue not that consent of all places,
nor of all times. And though thei haue a
desire rather to dissemble, yet thei them-
selues are not ignoraũt herof: ye & som-
time also they let not to cõfesse it openly.
And for this cause they say, that the ordi-
naũces of the old Councels and Fathers

be such as may now and then be altered, and that sundry and diuers Decrees seruing for sundry & diuers times of the church. Thus lurke they vnder the name of the Church, and begile seely creatures with their vaine glosinge. Yt is to be meruailed, that either men be so blynde as they canne not see this, or if they see it, to bee so pacient, as they canne so lightly and quietly beare it.

But where as they haue commaunded that those Decrees shoulde be voyde as things now waxen to olde, & ỹ haue loste their grace, perhappes they haue prouided in their steede certaine other better thinges, and more profitable for the people. For it is a common sayenge with them, that if Christe himselfe or the Apostles were aliue againe, they coulde not better nor godlyer gouerne Goddes Churche, then it is at this present gouerned by them. They haue put in their steede in deede, butte it is chaffe in steede of wheate, as Hieremie

saith,

faithe, and suche thinges as accordinge to Christes words, God neuer required at their handes. Thei haue stopped vp faith he, al the vaines of cleere springing water, and haue digged vp for the people deceiuable and puddlelike pyttes full of myre and filth, whiche neither haue nor are able to hold pure water. They haue plucked away from the people the holie Communion, the worde of God, from whence all comforte shoulde bee taken, the true worshippinge of God also, and the right vse of sacramentes and prayer, and haue geuen vs of their owne to play withall in the meane whyle, salt, water, ople bores, spittle, palmes, bulles, iubilies, pardons, crosses, sensinges, and an endelesse rabble of ceremonies (and as a man might tearm with Plautus) prettie games to make sporte withall. In these things haue they set al their religiō, teachinge ỳ people that by these God may be duely pacified, spirits be driuen away and mens consciences well quieted. For

these lo, be the orient colours and pretious sauours of Christian religion: these thinges doth God looke vpon, & accepteth them thankfully: these must come in place to be honored and put quite away, the institutiõs of Christ and of his Apostls. And like as in times past when wicked kinge Jeroboam had take from the people ỹ right seruing of God, & brought them to worshipp golden calues, least perchaũce they might afterwards chaunge their minde and slippe awaye, gettinge them again to Jerusalem to the Temple of God there, hee exhorted them with a long tale to be stedfast, saying thus vnto them: O Israell, these Calues be thy Gods. In this sorte commaunded your God you should worshippe him. For it shoulde be wearisome and troublous for you to take vpõ you a iorney so farre of, and yearly to go vp to Jerusalem, there to serue and honour your God. Euen after the same sorte euery whit, when these men had once made the lawe of God of

none effect through their owne traditi-
ons, fearing that the people should after-
warde open their eyes and fall an other
way, and shoulde somwhence els seeke a
suer meane of their saluation, Iesu,
how oftē haue they cried out: This is the
same worshippinge that pleaseth God,
and whiche hee straitly requireth of vs,
and wherwith he wil be tourned from
his wrath, that by these thinges is con-
serued the vnitie of the Church, by these
al sinnes clensed and consciences quieted:
and who so departeth from these, hath
left vnto himselfe no hope of euerlasting
saluation. For it were wearisome and
troublous (saye they) for the people to
resorte to Christ, to the Apostles, and to
ꝑ auncient fathers, and to obserue conti-
nually what their wil and commaunde-
ment should be. This ye may se, is to wi-
draw the people of God frō ꝑ weake ele-
ments of the worlde, frō ꝑ leauen of the
Scribes & Pharises, and from the tra-
ditions of mē. It were reasō no doubt ꝑ

Christes commaundementes and the Apostls were remoued, that these their deuises might come in place. O iuste cause I promise you, why that auncient and so longe alowed doctrine should be now abolished, and a newe forme of religion be brought into the Churche of God.

And yet whatsoeuer it be, these menne crye stil that nothing ought to be changed, that mens mindes are well satisfied herewithal, that the Churche of Rome ꝑ church which cannot erre, hath decreed these thinges. For Siluester Prierias saith ꝑ the Romish churche is the squyer & rule of truth, and that ꝑ holy scripture hath receiued from thence bothe authoritie and credite. The doctrine saith he, of the Romish church, is the rule of moste infallible faith, from the whiche the holy scripture taketh his forer. And Indulgences and pardons (saith he) are not made knowē to vs by ꝑ authoritie of the scriptures, but they are knowē to vs by the authoritie of the Romyshe Church,

an

and of the Bysshops of Rome, whiche is greater. Pighius also letteth not to say, that without the licence of the Romyshe Church, we ought not to beleue the very plaine scriptures: much like as yf any of those that cānot speake pure & cleane Latin, and yet can bable out quickely & redily a litle some such law Latin as serueth the Courte, would needes hold that all others ought also to speake after the same way which Mametrectus & Catholicō spake many yeare ago, & which them selues doe yet vse in pleadyng in Courte, for so may it be vnderstand sufficiently what is said, and mennes desires be satisfyed, and that it is a fondenes now in the later end to trouble ỹ worlde with a new kind of speaking, and to cal againe the old fynesse and eloquence that Cicero and Cesar vsed in their dayes in the Latin tonge. Somuch ar these men beholden to the follie and darknes of the former tymes. Many thynges as one writeth, are had in estimation often ty-

mes, bycause they haue ben once dedicate to the temples of the Heathen goddes: euen so see wee at this daye many thinges alowed and highlye sett by of these menne, not bycause they iudge them so much woorth, but only bycause they haue ben receyued into a custome, and after a sorte dedicate to the Temple of God.

Our Churche saye they cannot erre: they speake that (I thinke) as the Lacedemonians longe synce vsed to say, that yt was not possible to fynde any Adulterer in all their common welth: wheras in dede they were rather all Adulterers, and had no certeintie in their mariages, but had their wyues common amongest them all. Or as the Canonistes at this day, for theire bellies sake vse to saye of the Pope, that forsomuche as he is Lord of all benefices, though he sell for money Bysshoprickes, monasteries, preiste hod, spirituall promottions, and partith with nothing freely, yet bicause he counteth al his owne he cannot committ Simony,

though

though he woulde neuer so faine. But how stronglye and agreablye to reason these things be spoken, we are not as yet able to perceiue, except perchaūce these mē haue plucked of the wynges from the truth, as the Romaines in olde tyme did proine and pinion their goddesse Victorie, after they had once gottē her home, to thende that with the same wynges she shoulde neuer more be able to flee awaye from them againe. But what yf Jeremye tell them, as is afore rehersed, that these be lyes: what yf ỳ same Prophete saye in an other place, that the selfe same menne who ought to be kepers of the vineyarde, haue brought to naught and destroyed the Lordes vyneard? How yf Christ saye, that the same persones who chiefely ought to haue a care ouer the Temple, haue made of ỳ Lords Temple a denne of Theues? Yf it be so that the Churche of Rome cannot erre, it must nedes folowe, that the good lucke therof is farre greater then al these mennes policie. For suche is their lyfe, their

Theodor. de Schis.

Plutarch.

their doctrine and their diligence, that for all them the Churche may not onely erre, but also vtterly be spoyled and peryshe. No doubt, yf that Churche maye erre whiche hath departed from Godds worde, from Christes commaundementes, from the Apostls ordinaunces, from the primatiue Churches examples, from the old Fathers and Councelles orders, and from their owne Decrees, and which will be bound vo in the compasse of none neither oulde nor newe, nor their owne, nor other folkes, nor mannes lawe, nor Goddes lawe, then yt is out of all question, that the Romyshe Churche hath not onely had power to erre, but that it hath shamefully and most wickedly erred in very deed.

But say they, ye haue ben once of our felowshyp, but nowe ye are become forsakers of your profession, and haue departed from vs. It is trewe we haue departed from them, and for so doing we both giue thankes to almightie God, & greatlye

lye reioyce on our owne behalfe. But yet for all this, from the primatiue Church, from the Apostles, and from Christ wee haue not departed, true it is. We were brought vp with these menne in darkenes, and in ꝑ lack of knowledge of God, as Moses was taught vp in the learning and the bosome of the Egyptians. We haue ben of youre company saith Tertullian, I confesse it, and no maruaile at all, for saith he, menne be made and not borne Christians. But wherefore I pray you haue they them selfe, the citizens and dweliers of Rome remoued, and come downe from those seauen hilles, wherupon Rome sometime stood, to dwel rather in the plaine called Mars his field? They will say peraduenture, by cause the conductes of water, wher with out menne cannot commodiously liue, haue now failed and ar dried vp in those hilles. Well then, lett them giue vs lyke leaue in seekingthe water of eternal lyfe, that they giue them selfes in seekyng the

water

water of the well, for the water verely fayled amongest them. Thelders of the Jewes sayth Jeremye, sent their litle ones to the waterings, and they finding no water, beyng in a miserable case and vtterly marred for thurst, brought home againe their vessells emptie. The nedye & poore folke saith Esaye, sought about for water, but no wheare founde they any, their tonge was euē withered with thirst. Euen so these menne haue broken in peeces al the pypes and cōduites, they haue stopped vp al the springs, & choked vp the fountaine of liuyng water with durte and myre. And as Caligula many yeres past locked fast vp al the storehouses of corne in Rome, & thereby brought a generall derth and famyne amongest the people, euē so these men by damming vp all the fountaines of Goddes word, haue brought the people into a peetiful thirst. They haue brought into ỹ world as saith the Prophete Amos, a hungre and a thurst, not the hunger of breade,

nor

nor the thurst of water, but of hearing the worde of God. With greate distresse went they scattering about, seeking some sparke of heauenly light to refresh their consciences withall, but that light was alredy thoroughly quenched out, so that they could finde none. This was a ruefull state. This was a lamentable forme of Goddes Churche. It was a miserie to liue therin without the Gospel, without light, and without all comfort.

Wherfore though our departing wer a trouble to them, yet ought they to consider withall, how iust cause wee had of our departure. For yf they wil saye, it is in nowise lawfull for one to leaue the felowshyp wherin he hath bē brought vp, they maye aswell in our names or vpon our heades condemne both the Prophetes, the Apostles, and Christ him selfe. For whye complayne they not also of this, that Lot went quitte his way out of Sodome, Abraham out of Calde, the Israelites out of Egypte, Christ frō the

Iewes,

Iewes, and Paule from the Pharisees? For except it be possible there maye be a lawful cause of departing, we see no reasone whye Lot, Abraham, the Israelites, Christ and Paule may not be accused of sectes and seditiō, as wel as others. And yf these men will needes condemne vs for Heretiques, bycause we do not all thinges at their commaūdement, whom (in gods name) or what kynde of menne ought they them selues to be taken for, whiche despise the commaundement of Christ, & of the Apostles? If we be scismatiques bycause we haue lefte them, by what name shall they be called themselues which haue forsaken the Grekes, frō whom they first receiued their faith, forsaken the primatiue Church, forsaken Christ hymselfe and the Apostls, euen as Children should forsake their parentes? For thoughe those Grekes, who at this daye professe religion and Christes name, haue many thinges corrupted amōgest them, yet houlde they still a greate

numbre

numbre of those thinges whiche they receiued from the Apostles. They haue neyther priuate Masses, nor mangled Sacramentes, nor Purgatories, nor Pardons. And as for the titles of hygh Bysshops, & those glorious names, they crime them so, as whosoeuer he were that woulde take vpon hym the same, & woulde be called eyther Uniuersall bysshop, or the Hed of the vniuersal church, they make no doubt to call suche a one, both a passing proude man, a man that worketh despite against all ỳ other Bysshoppes his bretherne, and a plaine Heretique.

Now then synce it is manifest and out of all peraduenture, that these men are fallen from ỳ Grekes, of whom they receiued the Gospell, of whome they receiued the faith, the true Religion and ỳ Church, what is ỳ mater why they will not now be called home again to ỳ same men, as it were to their originals & first founders? And whye be they afraide to

take a paterne of the Apostles and olde Fathers tymes, as though they all had ben voyde of vnderstanding: Do these menne, wene ye, see moze oz set moze by the Church of God, then they dede who fitste deliuered vs these thinges?

We truely haue renounced that church wherin we could neyther haue ỳ wozde of God sincerely taught, noz the Sacraments rightlye administred, noz the name of God dewly called vppon, whyche Churche also themselues confesse to be faulty in many potnctes: And wherein was nothing able to stay any wise mã, oz one ỳ hath consideration of his owne sauetie. To conclud, wee haue forsaken the Church as it is now, not as it was in olde time, and haue so gon from it, as Daniell went out of the Lyons denne, and ỳ three Childzen out of the furnesse: and to say trouth, we haue ben cast out by these menn (beyng cursed of them, as they vse to saye, with boke, bel, and candell) rather then haue gon awaye from them

them of our selues.

And wee are come to that Churche wherein they themselues cannot denye (if thei will say truely and as thei thinke in their owne conscience) but all thinges be gouerned purely and reuerently, and almuch as we possibly could, very neere to the order vsed in the olde time.

Let them compare our Churches and theirs togither, and they shall see that themselues haue moste shamefully gon from the Apostles, and we moste iustely haue gon from them. For we folowinge the exaumple of Christ, of the Apostles, and the holy fathers, giue the people the holye Communion whole and perfite: But these men contrary to all ỹ fathers, to all the Apostles, and contrarye to Christ himself, do seuer the sacraments, and plucke away the one parte from the people, and that with moste notorious sacriledge, as Gelasius termeth yt.

Wee haue broughte againe the Lords supper vnto Christes institution,

and will haue it to be a Communion in very deede, common and indifferent to a great number, accordinge to the name. But these men haue chaunged al things contrarie to Christes institution, & haue made a priuate Masse of the holy Communion: and so it commeth to passe, that we giue the Lordes supper vnto the people, and they giue them a vaine pagent to gase on.

We affirme togither with the auncient fathers, that the body of Christe is not eaten but of the good and faithfull, and of those that are endued with the spirit of Christe. Their doctrine is, that Christes very bodie effectually, & as they speake, really and substantially, may not only be eaten of the wicked and vnfaithful men, but also (which is monstrous to be spoken) of mise and dogges.

Wee vse to praye in Churches after that fashion, as accordinge to Paules
1. Cor. 14. lesson, the people maye knowe what wee pray, and may answere Amen, with a ge-

nerall

neral consent. These men like soundinge mettall, yelle out in the churches vnknowen and straunge wordes wthout vnderstanding, without knowledge, and wout deuotiõ, yea & doe it of purpose, bicause ꝑ people should vnderstand nothing at all.

But not to tarry about rehearsing all poyntes wherein we and thei differ, for they haue wel nye no end, we tourne the scriptures into al tongues, they scant suffer them to be had abroad in any tongue: we allure ꝑ people to reade and to heare Gods word, thei driue the people frõ it. We desire to haue our cause knowen to al ꝑ would, they flee to come to any trial. We leane vnto knowlege, they vnto ignoraunce: We trust vnto light, thei vnto darkenes: We reuerence as it becõmeth vs, the writings of ꝑ Apostles and Prophetes, & they burne them. Finally, wee in Gods cause desire to stand to Goddes onely iudgement, they wil stand only to their owne. Wherfore if they wil waye all these thinges with a quiet mind, and

fullye bente to heare and to learne, they
will not only alow this determinatiō of
oures who haue forsaken errours, and
folowed Christe and his Apostles, butte
themselues also will forsake their owne
selues, and ioyne of their owne accorde
to oure side.

But peraduenture they will saye, it
was treason to attempt these matters
without a sacred generall Councell: for
in that consisteth the whole force of
the Churche: there CHRIST hath pro-
mised he will euer bee a present assistant.
Yet they themselues without tarrienge
for anye generall Councell, haue broken
the commaundementes of Godde, and
the decrees of the Apostles: and as wee
sayde a little aboue, they haue spoyled
and disanulled almoste all, not onelye
ordinaunces, but euen the doctrine of
the primatiue Churche. And where they
saye it is not lawfull to make a chaunge
without a Councell, what was he that
made vs these lawes, or from whence

.iii. had

hadde they this Iniunction?

Kinge Agesilaus, truelye, didde butte fondelye, whoe when hee hadde a determinate aunswere made him of the opinion and will of myghtye Jupiter, woulde afterwarde bringe the whole matter before Apollo, to knowe whether hee alowed thereof as his father Jupiter didde or no; But yet shoulde wee dooe muche more fondelye, when wee maye heare Godde him selfe plainelye speake to vs in the moste holye scriptures, and maye vnderstande by them his will and meaninge; yf wee woulde afterwarde (as thoughe this were of none effecte) bringe oure whole cause to be tryed by a Councell, which were nothinge els but to aske whether menne would allowe as God did, & whether mē would confirme Gods commaundement by their authority. Why I besech you, except a Councell will & cōmaund, shal not truth be truth, or God be God? Yf Christ had ment to do so from ye beginning, as

Plutarchus.

that he would preache or teache nothing without the Bysshops consent, but refer all his doctrine ouer to Annas and Caiphas, where should nowe haue been the christian faithe? or who at any time should haue heard the Gospell taught? Peter verily, whome the Pope hath oftener in his mouth and more reuerently vseth to speake of, then he doth of Iesu Christ, did boldly stand against the holy Councel, saieng, It is better to obey God, then men. And after Paule had once intirely embraced the Gospel, and had receiued it not frō men, nor by man, but by the only will of God, he did not take aduise therin of flesshe and bloud, nor brought ȳ case before his kinsemen & brethren, but went furthwith into Arabia to preache Gods diuine mysteries, by Goddes onelye authoritie.

Yet truely wee doe not despise Councelles, assemblies, & conferences of Bysshops and learned men: neyther haue we done ȳ wee haue done altogether, vnles

Bysshops

Bysshops or without a Councell. The matter hath ben treated in open Parliament, with long consultation, and before a notable Synode and Conuocation.

But touchyng this Councell whiche is now cõmoned by ỹ Pope Pius, wherin men so lightly are condemned whiche haue ben neither called, heard, nor seene, yt is easie to gesse what we maye looke for, or hope of yt. In times paste when Nazianzene sawe in his daies how men in suche assemblies were so blynde and wilfull, that they were caried with affections, and laboured more to get the victory then ỹ trueth, he pronounced openly that he neuer had sene a good ende of any Councell: what woulde he say now yf he were a liue at this daye, and vnderstode the heauing and shoving of these men? For at that time, though the matter were laboured on all sydes, yet the controuerlies were wel heard, and open errours were put cleane awaye by the generall voice of all partes. But these men will

will neyther haue the case to be freely dis-
puted, nor yet how many errours soeuer
there be, suffer they any to be chaunged.
For it is a cõmon custome of theirs, of-
ten and shamelesslye to boast that their
Churche cannot erre, that in it there is
no faulte, and that they muste giue place
to vs in nothynge. Or yf there be anye
faulte, yet must it be tried by Byshopes
and Abbottes, only bycause they be ỹ di-
recters & Rulers of matters, and they be
the Church of God. Aristotle saith, that
a Citie cannot consist of Bastardes: but
whether the Churche of God may con-
siste of these men, let their owne selues
consider. For doubtles neither be the Ab-
bottes legitimat Abbottes, nor the By-
shopes naturall right Byshoppes. But
graunt they be the Churche: let them be
heard speak in Counceiles: let thē alone
haue auctoritie to gyue consent: yet in
olde tyme when the Churche of God (yf
ye will compare it with their Churche)
was very well gouerned, both Elders

and Deacons as saith Cyprian, and certeine also of the cõmen people were called ther vnto, and made acquainted with ecclesiasticall matters.

But I put case these Abbottes and Bysshopes haue no knowledge: what yf they vnderstande nothing what Religiõ is, nor how we ought to thinke of God? I put case the pronouncyng and ministringe of the lawe be decayed in preists, and good counsell faile in the Elders, and as the Prophete Micheas saith, the night be vnto them in stede of a vision, and darkenes in sted of prophesying. Or as Esaias saith, what yf al ỳ watchemẽ of ỳ city are become blind? what yf ỳ salt haue lost his propre strengh and sauerines, and as Christe saith, be good for no ble, scant woorthe the castyng on the dounghyll?

Wel yet then, they wil bring al matters before the Pope, who cannot erre. To this I say, firste it is a madnes to thynke that the holy Ghoste taketh his

flight from a generall Councell to run to Rome, to thende yf he doubt or sticke in any matter, and cannot expound it of him selfe, he maye take counsell of some other spirite, I wote not what, that is better learned then him selfe. For yf this be true, what neded so many Bysshopps, with so great charges and so farre iorneyes, haue assembled their Conuocatiō at this present at Trident: yt hadde ben more wisedom and better, at least it had ben a moche nearer way and handsommer to haue brought all thinges rather before ỹ Pope, and to haue come streght furth, and haue asked counsell at his diuine breast. Secōdly, it is also an vnlawfull dealing to tosse our matter from so many Bysshoppes and Abbottes, and to bryng it at laste to the trial of one onely man, specially of hym who him selfe ys appeached by vs of hainous and foule enormities, and hath not yet put in hys answere: who hath also afore hand cōdemned vs without iudgement by or-

der

ter pronounced, and or euer we were cal-
led to be iudged.

How saye ye, do wee deuise these ta-
les? Is not this the course of the Coun-
celles in these dayes? are not all thynges
remoued from the whole holy Councell
and brought before the Pope alone? that
as though nothing had ben don to pur-
pose by the iudgementes and consentes
of suche a numbre, he alone maye adde,
alter, diminishe, disanull, alow, remytt
and qualifie what soeuer he lyst? whose
wordes be these then? and whye haue
the Byshoppes and Abbottes in the last
Councell at Trident but of late conclu-
ded with sayng thus in thende, Sauing
alwyes the auctoritie of the sea Apo-
stolique in all thynges? Or whye doth
Pope Pascall write so proudelie of him
selfe as though saith he, there were any
general Councell able to prescribe a law
to the Church of Rome, wheras al cou-
celles both haue ben made and haue rece-
ued their force & strength by the Church

De Elect. & Elect. potestam. Signifi.

of

of Romes auctoritie? and in ordinaun-
ces made by Councelles, is euer plainely
excepted the auctoritie of the Byshop of
Rome. Yf they will haue these thynges
alowed for good, why be Councels cal-
led? but yf they commaunde them to be
voyd, why are they left in their bokes as
thynges alowable?

But be it so, Let the Byshop of Rome
alone be aboue all Coũcelles, ỹ is to say,
lette some one parte be greater then the
whole, let hym be of greater power, let
hym be of more wysedome then all his,
and in spite of Hieromes head, let ỹ auc-
thoritie of one Citie be greater then the
auctthoritie of the whole worlde. Howe
then if the Pope haue sene none of these
things, & haue neuer read either ỹ scrip-
tures or ỹ olde Fathers, or yet his owne
coũcelles? How if he fauour ỹ Arriãs, as
once Pope Liberius did? or haue a wic-
ked and a detestable opinion of the lyfe
to come, and of the immortalitie of the
soule, as Pope John had but few yeres

synce?

synce? or to encrease nowe his owne dignitie, do corrupt other Councelles, as Pope Zosimus corrupted the Councell holden at Nice in times past, and do say that those thinges were deuised and appointed by the holy Fathers, which neuer once came into their thought, and to haue the full sway of auctoritie, do wrest the Scriptures, as Camotensis saith, is an vsual custome with the Popes? Howe yf he haue renounced the faith in Christ, and become an Apostata, as Liranus sayth many Popes haue bene? And yet for all this, shall the holye Ghoste with turning of a hand, knock at his breast, & cuē wheter he will or no, yea & wholy against hys will, kindle hym a lyght so as he maye not erre? shall he streght waye be the head spring of al right, and shal al treasure of wisdome and vnderstanding be founde in him, as it were laide vp in store? Or yf these thinges be not in him, can he giue a right and apte iudgement of so weightie matters? Or yf he be not

able

able to iudge, wold he haue that al those matters should be brought before hym alone?

What will ye say, yf the Popes Aduocates, Abbottes and Byshops dissemble not the matter, but shew them selues open enemies to the Gospell, & though they see, yet they will not see, but wrye the Scriptures and wyttingly & knowingly corrupt and counterfeite the word of God, and fouly and wickedlye applye to the Pope al the same thinges whiche euidently and proprely be spoken of the person of Christ only, nor by no meanes can be applied to any other? And what thoughe they saye, the Pope is all and aboue all? Or, that he can do asmuch as Christ can: and that one iudgemēt place and one Councel house serue for ẏ Pope and for Christ both together? Or that the Pope is the same light which should come into the worlde? whiche wordes Christ spake of hym selfe alone: and that who so is an euil doer, hateth and flieth

Hostien. cap. Quanto

Abbas Pano. Electi. ca. Venerabil.

Cornelius Episcopus Concil. Tridētino

from

from that light? Or that all the other Bysshoppes haue receaued of the Popes fulnes? Shortly, what though thei make Decrees expressye against Gods worde, and that not in huckermucker or couertly, but openly & in the face of the worlde: muste it needes yet be Gospell straighte whatsoeuer these men say? shall these be Gods holy army? or will Christe bee at hande amonge them there? shall the holy ghost flow in their tongues, or can they with truth say, We and the holy Ghoste haue thought so? In dede Peter Alotus and his companion Hosius sticke not to affirme, that the same Councell wherein our sauiour Jesu Christe was condemned to dye, had both the spirit of prophesieng, and the holy Ghost, and the spirite of truth in it: and that it was neither a false nor a trifflinge saieng, when those Bysshoppes sayde, We haue a lawe, and by our lawe he ought to dye, and ỹ thei so sayenge did light vpon the very trouthe of iudgement: for so be Hosius wordes,

Durandus

Hosius cõ Brentium. Lib. 2.

and that the same plainelye was a iuste decree, whereby they pronounced that Christ was worthy to die. This me thinketh is straunge, that these men are not able to speake for themselues and defend their owne cause, but thei must also take parte with Annas and Caiphas. For yf they will call that a laufull and a good Councell, wherein the Sonne of God was moste shamfully condemned to dye, what Councell will they then alowe for false and naught? And (yet as all them Councels, to say truth, commōly be) necessitie compelled them to pronoūce these thinges of the Councell holden by Annas and Caiphas.

But wil these men (I say) reformme vs the churche, beinge themselues both the persons guilty and the Judges to? Will they abate their own ambitiō and pride? Will they ouerthrow their owne matter, and giue sentence against them selues, that they must leaue of to be vnlearned Bysshoppes, flowbellies, heapers toge-

ther

ther of benefices, takers vpon them as
princes and men of warre? Will the Ab-
bottes the Popes decre darlinges iudge
that monke for a theefe, which laboureth
not for his liuing? and that it is against
all lawe, to suffer suche a one to liue and
to be found either in citie or in countrie,
or yet of other mennes charges? Or els
that a monke ought to lye on the groũd,
to liue hardly with hearbes and pease,
to study earnestly, to argue, to praye, to
worke with hande, and fully to bend him
selfe to come to ỹ ministery of ỹ church?
In faith, assone will the Pharisies and
Scribes repaire againe the Temple of
God, and restore it vnto vs a house of
prayer, in steede of a theeuish denne.
Ther haue ben, I know, certain of their
owne selues which haue foũd fault, wt ma
ny errours in ỹ church, as Pope Adrian,
Eneas Siluius, Cardinal Poole, Pighius
& others, as is afore saide, they held after-
wards their Councel at Trident in ỹ self
same place where it is now appointed.

There assembled many Bysshoppes and Abbottes and others whom it behoued. For that matter they were alone by themselues, whatsoeuer they did no body gainesaid it: for they had quite shut out and barred oure syde from all manner of assemblies, and there they sat sixe yeares feedinge folkes with a meruelous expectation of their doings. The first sixe moneths, as though it were greatly nedeful, they made many determinations of the holy Trinitie, of the Father, of ỹ Son, and of the holy Ghost, which were godly thinges in deede, but not so necessarye for that time. Let vs see in all that while of so many, so manifest, so often confessed by them & so euident errours, what one errour haue they amended? from what kinde of idolatrie haue they reclaimed the people? What superstition haue they taken away? What peece of their tyrannye and pompe haue they diminished? as though all the worlde may not nowe see, that this is a Conspiracie and

not

not a Councell, and that these Bysshopes whom the Pope hath now called to gether, be wholy sworne & become bounde to beare him their faithfull allegiaunce, and will do no manner of thing, but that they perceiue pleaseth him, and helpeth to aduaunce his power, and as hee will haue it: Or that they reckon not of the number of mennes voyces, rather then haue weight and consideracion of the same: Or that myght doth not often times ouercome the right.

And therefore we knowe that diuers times many good men and Catholique Bysshops did tarry at home, and would not come when such Councels were called, wherein men so apparauntly laboured to serue factions and to take partes, bicause they knewe they should but lose their trauaile and doone no good, seeinge where vnto their enemies mindes were so wholye bent. Athanasius denyed to come when hee was called by the Emperour to his Councell at Cesarea, per-

cetuinge plaine he ſhoulde butte come a-
monge his ennemies whiche deadly ha-
ted hym. The ſame Athanaſius when
he came afterwarde to the Councell at
Sirmium, and foreſawe what would be
the ende by reaſone of the outrage and
malyce of his ennimies, hee packed vp
his carriage, and went away immediate
ly. John Chryſoſtome, although ỹ Em-
perour Conſtantius commaunded hym
by foure ſundry letters to come to the Ar-
rians Councel, yet kept he hym ſelfe at
home ſtill. When Maximus the Byſhop
of Hieruſalem ſate in the Councell at
Paleſtine, the olde Father Paphnutius
toke him by the hande and ledde hym
out at the doores ſaynge: It is not
leeful for vs to conferre of theſe matters
with wicked menne. The Byſſhopes
of the Eaſte woulde not comme to the
Nycenian Councell, after they knewe
Athanaſius had gotten hymſelfe thence
againe. Cyrill called menne backe by
letters from the Councell of them, whiche

were

were named Patropassians. Paulinus Bysshoppe of Tryer, and manye others moe, refused to comme to the Councell at Millaine, whenne they vnderstoode what a styrre and rule Auxentius kepte there: for they sawe yt was in vaine to go thither, where not reasone but faction shoulde preuayle, and where folke cõtended not for ỹ truth and right iudgement of the matter, butte for partialitie and fauour.

And yet for all those fathers hadde suche malitious and stiffe necked ennemies, yet if they hadde come, they should haue hadde free speache at leaste in the Councelles. Butte nowe sithens none of vs maye bee suffered so muche as to sitte, or once to bee seene in these mennes meetinges, muche lesse suffered to speake freelye oure minde, and seinge the Popes Legates, Patriarches, Archebyshops, Bysshoppes, and Abbottes, all beinge conspyred togeather, all linked together,

in one kinde of fault, and all bounde by one oth, sit alone by themselues, & haue power alone to giue their consent: and at last when they haue all done, as though thei had done nothing, bringe all their opinions to be iudged at the wil & plasure of ỹ Pope, being but one man, to thend he may pronoũce his own sẽtẽce of himselfe, who ought rather to haue aunswered to his complaint, sithens also ỹ same auncient & Christian libertie which of al right shoulde specially bee in Christian Councelles, is now vtterly taken away from the Councel: for these causes I say wise and good men ought not to marualle at this day, though we doe the like now, that thei see was don in times past in like case of so many Fathers and Catholike Byshops, which as though we chuse rather to sit at home and leaue our whole cause to Gode, then to iorney thither, whereas wee neyther shall haue place, nor bee able to dooe anye good: whereas wee can obtaine no audience,

whereas

whereas Princes Embassadours be but bled as mockyng stockes, and whereas also all wee be condemned alredy before trial, as though ỹ matter were a forhād dispatched and agreed vpon

Neuertheles we can beare pacientlye & quyetely our owne priuate wronges: but wherfore do they shut out Christian kynges, and good Princes from their Conuocation: why do they so vncourteoully, or with such spite leaue thē out, & as though they were not either Christen menne, or els could not iudge, will not haue them made acquaynted with the cause of Christian Religion, nor vnderstand ỹ state of their own Churches? Or yf the sayd kynges & Princes happen to entermedly in suche matters, and take vpon them to do that they may do, that they be commaunded to doe, and ought of duty to do, & the same thinges that we know both Dauid and Salomon and other good Princes haue don, that is, yf they whiles the Pope and his

Prelates slugge and sleepe, or els mischeuously withstande them, doe bridle the Preistes sensualitie, and driue them to do their dewty, and kepe them still to yt: yf they do ouerthrow Idols, yf they take away superstition, and set vp again the true worshiping of God, whye do they by and by make an out crye vpon them, that suche Princes trouble all, and presse by violence into an other bodyes office, and do therby wickedly and malepartly. What scripture hath at any time forbidden a Christiā Prince to be made priuey to such caules? Who but themselues alone made euer any suche lawe?

They will saye to this, I gesse, Ciuell Princes haue learned to gouerne a common welth, and to ordre matters of warre, but they vnderstande not the secret mysteries of Religion. Yf that be so, what is the Pope I praye you, at this day, other the a Monarche or a Prince? or what be the Cardinals, who must be no nother now a days but Princes and

kynges

kynges sonnes? What els be ỹ Patriarches, and for the most part the Archebyshops, the Byshops, ỹ Abbots? what be they els at this present in ỹ Popes kingdome, but worldely Princes, but Dukes and Earles, gorgiously accompanied wt bandes of men whither soeuer they go? Oftentimes also gaylye arayed wyth cheynes & collers of golde. They haue at times to, certeine ornamētes by them selfes, as Crosses, pillers, hattes, mitters and Palles, which pompe the auncient Byshops Chrysostom, Augustine and Ambrose neuer had. Setting these thinges aside, what teache they? what say they? what doe they? how lyue they? I saye not, as maye become a Byshopp, but as may become euen a Christian man. Is it so great a mater to haue a vaine title, and by chaunging a garment onely to haue the name of a Byshop?

Surely to haue the principall staye & effecte of all maters commited wholy to these mennes hands, who neyther know

nor

nor will know these thinges, nor yet set a iote by any poinct of Religion, saue þ which concernes their belly and Ryot, & so haue them alone sit as Iudges, and to be set vp as ouerseers in þ watch towre being no better then blynd spyes: of the other side, to haue a Christian Prince of good vnderstanding and of a right iudgement, to stande still like a blocke or a stake, not to be suffred: nother to giue his voice, nor to shewe his iudgement, but onely to wayt what these men shall will and commaund, as one whiche had neyther eares nor eyes nor wytt, nor hearte, and whatsoeuer they giue in charge, to alowe it without exception, blindly fulfilling their commaundementes, be they neuer so blasphemous and wicked, yea although they commaunde him quite to destroye all Religion, & to crucifie again Christ him selfe. This surely besides that it is proud and spitefull, ys also beyond all right and reason and not to be endured of Christiā and wyse Princes. Why

I praye you, may Cayphas and Annas vnderstand these matters, and may not Dauid and Ezechias do the same? Is it lawfull for a Cardinall being a man of warre and delightius in bloud, to haue place in a Councell, & is it not lawful for a Christian Emperour or a kynge? wee truely graunt no further libertie to our Magistrates, then that we know hath both ben giuen thē by the word of God, and also confirmed by the exāples of the very best gouerned cōmon welthes. For besids that a Christian Prince hath the charge of both Tables cōmited to him by God, to thende he maye vnderstande that not temporall matters only, but also Religious & ecclesiasticall causes pertaine to his Office. Besides also that God by his Prophettes often and earnestly cōmaundeth the king to cut downe the groues, to breake downe the Images and aultres of Idoles, and to write out the boke of ỹ law for him selfe: and besides that the prophet Esaias saith, & king

kyng ought to be a patrone and nurse of the Churche: I saye besides all these thinges, we se by histories and by examples of the best times, that good Princes euer tooke the administration of ecclesiastical matters to partain to their ducty.

Exod. 32. Moses a Ciuile Magistrat & chief guide of the people, both receiued from God, & deliuered to ỳ People al the order for religion and Sacrifices, and gaue Aaron the Byshop a vehemēt and soare rebuke for making the golden calfe, and for suffering the corruption of Religion. Iosua also, though he were no nother then a Ciuil Magistrat, yet assone as he was chosen by God, and set as a Ruler ouer the people, he receiued cōmaundements, specially touching Religion and the seruice of God. Kynge Dauid, when the whole religiō was altogethers brought out of frame by wycked kyng Saul, brought home againe the Arke of God, that is to say, he restored Religiō again, and was not onely amongest them him

selfe

selfe as a counseller and furtherer of the worke, but he appointed also hymnes and Psalmes, put in order the companies, and was the only doer in setting furth that whole solemne shewe, and in effect ruled the preistes. kyng Salomō 2. Paral. 5.
builte vnto the Lord the Temple, which his father Dauid had but purposed in his mynde to do: & after the finishing ther of, he made a goodly oration to the people, concerning Religion and the seruice of God, he afterward displaced Abiathar the Preist, and set Sadock in his place. 3. Regum. 2.
After this, when the Tēple of God was in shameful wyse polluted thorough the naughtines and negligēce of the preists, 2. Paral. 29.
kyng Ezechias commaunded the same to be clensed from the ruble and filthe, ỹ preistes to light vp candelles, to burne Incense, and to do their diuine seruice, according to the olde allowed custome. The same kyng also commaunded the brasen Serpent, whiche then the people 4. Regum. 18.
wickedly worshipped, to be taken down

and

Paralip. 17. and beate to pouder. Kyng Iehosaphat ouerthrew and vtterly made awaye the hil aultres and Groues, wherby he saw Goddes honoure hindered, and the people holden backe with a priuate superstition from the ordinarie Tẽple whiche was at Ierusalem, wherto they should by ordre haue resorted yearely from euery part of the Realme. Kynge Iosias w̃ great diligence put the Preists and Byshops in myde of their duety: kyng Iohas bridled the Ryot and arrogancie of the preistes. Iehu put to death the wicked Prophetes.

4 Regum. 23.

4 Regum. 12.

4 Regum. 10.

And to rehearse nomore exampls out of the old law, let vs rather cõsider since the birthe of Christ, howe the Churche hath ben gouerned in the Gospels time. The Christian Emperours in old time, appointed the Councelles of the Byshops. Constantine called the Councell at Nice, Theodotius the first, called the Councell at Constãtinople. Theodotius the second, the councel at Ephesus, Martian

tian the Councell at Chalcedone: and when Rufine the heretike had alleadged for authoritie, a Councell whiche as hee thought, shoulde make for him: Hierom his aduersarie to confute him, Tell vs (quod hee) what Emperour commaunded that Councell to be called? The same Hierome againe in his Epitaphe vpon Paula, maketh mention of the Emperours letters, whiche gaue commaundement to call the Bysshoppes of Italie and Grecia to Rome to a Councel. Continuallye for the space of fiue hundreth yeares, Themperoure alone appointed thecclesiasticall assemblies, and called the Councelles of the Bysshops togither.

We nowe therefore maruail the more at the vnreasonable dealinge of the Bysshoppe of Rome, who knowinge what was the Emperours right when the Churche was well ordered, knowinge also that it is nowe a common right to all princes, for so muche as Kinges are now fully possessed in the seuerall partes

of the whole Empire, dothe so without consideration assigne that office alone to himselfe, and taketh it sufficient in summoning a general Councel, to make a man that is prince of the whole world no otherwise partaker thereof then hee woulde make his owne seruaunte. And although the modestie and mildenes of the Emperour Ferdinando be so greate that hee canne beare this wronge, bycause peraduenture hee vnderstandeth not well the Popes packinge, yet ought not the Pope of his holines to offer him that wronge, nor to claime as his owne an other mans right.

pius 4. bulla sua Imperat. dmandū.

But hereto some will replye: the Emperour in deede called Councelles at that tyme ye speake of, bycause the Bysshop of Rome was not yet growen so greate as hee is nowe, but yet the Emperour didde not then sitte togeather with the Bysshoppes in Councell, or once bare any stroke with his authoritie in their consultation. I aunswere nay, that it

ist. Eccli b 1 cap. 5.

is

is not so, for as witnesseth Theodorete, The Emperour Constantine sate not only together with them in the Councell at Nice, but gaue also aduice to the Bysshoppes howe it was best to trye out the matter by the Apostles and Prophettes writinges, as apeereth by these his own wordes. In disputation (saithe hee) of matters of diuinitie, wee haue sette before vs to followe the doctrine of the holye Ghoste. For the Euangelistes and the Apostles woorkes, and the Prophettes sayinges shewe vs sufficientlye what opinion wee ought to haue of the will of God. The Emperour Theodotius (as sayeth Socrates) didde not onely sitte amongest the Bysshoppes, but also ordered the whole arguinge of the cause, and tare in peeces the Heritiques bookes, and allowed for good the iudgemente of the Catholiques. In the Councell at Chalcidone a Ciuile magistrate condemned for heretikes by the sentence of hys owne mouthe, the Bysshoppes

Socrat. li. cap. 5.

Socrat. li. cap. 10.

Dioscorus, Iuuenall, and Thalassius, and gaue iudgement to put them down from that promotion in the Curche. In the third Councell at Constantinople, Constantine a ciuile Magistrate, dyd not only sit amongest the Bysshops, but dyd also subscribe with them: For saith he, we haue both read and subscribed. In the second Councell called Arausicanum, the Princes Embassadours being noble menne borne, not only spake their minde touching Religion, but set to their handes also, as wel as the Bysshops. For thus is it written in the later end of that Cōcel, Petrus, Marcellinus, Felix and Liberius, being most noble menne, and the famous Lieutenaunts and Capitaines of Fraunce, & also Peeres of the Realm, haue giuen their consent, and set to their handes. Further, Syagrius, Optilo, Pantagattus, Deodatus, Cariattho and Marcellus, menne of very great honour haue subscribed. Yf it be so then, that Lieutenaunts, chyefe Capitaines and

Peeres

Peeres haue had authoritie to subscribe in Councell, haue not Emperours and kinges the like authoritie?

Truely there hadde been no neede to handle so plaine a matter as this is, with so many wordes and so at length, if wee hadde not to doe with those menne who for a desire they haue to striue and to winne the mastery, vse of course to deny all thinges be thei neuer so cleere, yea the very same which they presentlye see and beholde with their owne eyes. The Emperour Justinian made a law to correct the behauiour of ẏ Cleargie, and to cutt shorte the insolencie of the priestes. And albeit hee were a Christian and a Catholique prince, yet putte hee downe from their Papall Throne, twooe Popes, Syluerius and Uigilius, not withstandinge they were Peters successours, and Christes vicars.

Lette vs see then, suche men as haue authoritie ouer the Bysshoppes, suche menne as receaue from God commaun-

dementes concerning Religion, ſuche as
bringe home againe the Arke of God,
make holy hymnes, ouerſee the prieſtes,
builde the Temple, make Orations tou-
ching diuine ſeruice, cleanſe the Temples,
deſtroye the hil Aultres, burne the Idol-
les groues, teache the prieſtes their dew-
tie, write them out Precептes how they
ſhould liue, kill the wicked Prophetes,
diſplace the high Prieſtes, call togyther
the Counceiles of Byſhops, ſit togither
with the Byſhoppes, inſtructing them
what they ought to doe, condemne and
punyſh an Hereticall Byſhop, be made
acquaynted with matters of Religion,
whiche ſubſcribe and giue ſentence, and
do al theſe thinges, not by an other mans
Commiſſiō, but in their owne name, and
that both vprightly and godly. Shall
we ſay it perteineth not to ſuche men to
haue to do with Religion? or ſhall wee
ſaye, a Chriſtian Magiſtrate whyche
dealith amongeſt others in theſe maters
doth either naughtelie, or preſumpteouſ-

lye,

lyke, or wickedlye? The moste auncyente and Christian Emperoures and kinges that euer were, didde busy themselues with these matters, and yet were they neuer for this cause noted eyther of wickednesse or of presumption. And what is hee that cannne finde oute either more catholique princes or more notable exaumples?

Wherefore yf it were lawfull for them to dooe thus beinge but Ciuile Magistrates, and hauinge the chiefe rule of common weales, what offence haue oure Princes at thys daye made, whiche maye not haue leaue to dooe the lyke, beinge in the like degree? Or what especiall gifte of learninge or of iudgemente, or of holynes, haue these menne nowe, that contrarye to the custome of all the auncyente and Catholique Bysshoppes, who vsed to conferre with princes and peeres concerning religiō, they do now thus reiect and cast of

Christian Princes from knowing of the cause, and from their meetinges.

Well thus doinge, they wisely and warely prouide for them selues and for their kingedome, whiche otherwise they see is like shortly to come to naught. For if so be, they whom God hath placed in greatest dignitie, didde see and perceiue these mennes practises, howe Christes commaundementes be despised by them, how the light of the Gospell is darkened and quenched out by them, & how themselues also be subtilly begiled and mocked and vnwares be deluded by them, & the way to ỹ kingedom of heauē stopped vp before them, no doubt they would neuer so quietly suffer them selues neyther to be disdaigned after suche a prowde sorte, nor so dispitefully to be scorned and abused by them. But nowe through their owne lacke of vnderstanding, & through their owne blyndenesse, these menne haue them fast yoked and in their daunger.

Wee

We truely for our parts, as we haue
sayd, haue don nothing in altering Re-
ligion, either vpon rashnesse or arrogan-
cie, nor nothing but with good leasure
and great consideration. Neyther had
we euer intended to do it, except both the
manifeste and most assured will of God
opened to vs in his holy scriptures, and
the regarde of our owne saluation had
euen constreyned vs therevnto. For
though wee haue departed from that
Churche which these menne call catho-
lique, and by that meanes gett vs enuy
amongest them that want skill to iudge,
yet is this ynough for vs, and it ought
to be ynough for euery wise and good
man, and one that maketh accoumpte of
euerlasting lyfe, that we haue gon from
that Church whiche had power to erre,
whiche Christ, who cannot erre, tolde so
long before it should erre, and which we
our selues did euidently see with our eyes
to haue gon both from ye holy Fathers
and from the Apostles, and from Christ

his owne selfe & from the primatiue & catholique churche: and wee are come as nere as we possibly could to the Church of the Apostles and of the old catholique Bysshops and Fathers, whiche Churche we knowe hath hetherunto ben sounde and perfite, and as Tertullian termeth it, a pure virgine spotted as yet with no Idolatrie, nor with any foule or shamefull faulte: and haue directed according to their customes and ordinaunces not onely our doctrine, but also the Sacramentes & the fourme of common prayer.

And as we knowe both Christe hymselfe and all good men here to fore haue don, we haue called home againe to the originall and first foundation that Religion which hath ben folwly forsowed & bitterly corrupted by these men. For wee thought it mete thence to take ỹ paterne of reformynge Religion, from whence the ground of Religion was first taken, Bycause this one reasone, as sayth the most auncient Father Tertullian, hath

great

great force againste all Heresies. Looke what soeuer was first, that is true: and what soeuer is latter, that is corrupt. Ireneus oftentimes appealed to ꝑ oldest Churches, which had ben nerest to Christes time, and which it was hard to beleue had erred. But whye at this daye is not the same respect and consideratiõ had? Whye returne wee not to the paterne of the ould Churches? whye maye not we heare at this time amongst vs ꝑ same saiing which was opẽly pronounced in times past in the Councel at Nice by so many Bysshopes and Catholique Fathers, and nobody once speakyng againste it. Κρατεῖτω ἀρχαῖα κρατείτω: that is to saye, hould still the old customes. When Eldras went about to repayre the ruynes of the Temple of God, he sent not to Ephesus, although the moste beautifull and gorgious Temple of Diana was there, and when he purposed to restore ꝑ Sacrifices and ceremonies of God, he sent not to Rome, although peraduenture

time he had heard in that place were the
solemne Sacrifices called Hecatombæ,
and other called Solitaurilia, lectisternia,
and Supplicatiõs, and Numa Pompi-
lius ceremoniall bokes, he thought it y-
nought for hym to set before his eyes, &
to folow the paterne of the old Temple
which Salomon at the beginning buil-
ded, accordyng as God had appointed
hym, and also those olde customes and
Ceremonies whiche God hymselfe had
writen out by special words for Moses.
The Prophet Aggeus, after the Tẽ-
ple was repaired againe by Esdras, and
the people mighte thinke they had a ve-
ry iuste cause to reioyce on their own be-
halfe, for so great a benefit receiued of al-
mightie God, yet made he them al burst
out in teares, bycause that they whyche
were yet aliue, and had sene the former
buildyng of the Temple before the Ba-
bylonians destroyed it, called to mynde
how far of it was yet from that beautie
and excellencie whiche it had in the olde

tymes

times paste before. For thé in deed would they haue thought ỳ Temple worthely repaired, yf it had aunswered to the auncient paterne, and to the maiestie of the first Temple. Paul bycause he wold amende the abuse of the Lordes supper which ỳ Corinthians euen then begonne to corrupte, he sett before them Christes institution to folow, sayng: I haue deliuered vnto you ỳ which I firste receiued of the Lord. And when Christ dyd confute the errour of the Pharisees, Ye must, saith he, retorne to the first beginning, for frō the beginning yt was not thus. And when he founde great faulte with ỳ preists for their vncleanes of lyfe and couetousnes, and woulde clense the Temple from al euil abuses, This house saith he, at ỳ first beginning was a house of praier, wherin all the people myght deuoutely and sincerely praye together, and so were your partes to vse it nowe also at this daye. For it was not builded to thende it should be a denne of theues.

Likwise

Likewise al the good and commendable Princes mentioned of in the Scriptures, were praised, especially by those wordes that they had walked in the wayes of their Father Dauid. That is bycause they had returned to the first and originall foundation, and had restored Religion euen to the perfection wherin Dauid left it. And therfore whē we likewise saw we all thinges were quite trodden vnder foote of these men, and that nothing remained in the Temple of God but piteful spoyles and decayes, we reckened it the wisest and the saffest waye to sett before our eyes those Churches which we knew for a suerty that they neuer had erred, nor neuer had priuate Masse, nor prayers in straynge and Barbarous language, nor this corrupting of Sacramentes and other toyes.

And forsomuche as our desire was to haue the Temple of the Lord restored a new, we would seke no other foundatiō, then the same whych we knew was long

agone

agone layde by the Apostles, that is to wyte, our sauiour Jesu Christ. And forsomuch as we heard God hym selfe speaking vnto vs in his word, and sawe also the notable Examples of the oulde and primatiue Churche: againe how vncertaine a mater it was to wait for a generall Councell, and that the succesle therof woulde be muche more vncertaine, but specially for so muche as we were moste ascerteined of Goddes will, and counted it a wickednes to be to careful and ouercumbred about the iudgementes of mortall menne, we could no longer stand takyng aduise with flesche and bloud, but rather thought good to do ỹ same thing that both might rightlye be don, & hath also many a time ben don alwel of good men as of many catholique Bysshopes: that is, to remedie our own Churches by a Prouinciall Synode. For thus know we the ould Fathers vled to putt in experience before they came to the publique vniuersal Coũcel. There remaine

yet

yet at this daye Canons writen in Coū-
celles of free Cities, as of Carthage vn-
der Cyprian, as of Ancyra, of Neocesaria
and of Gangra, also whiche is in Pa-
phlagonia as some thinke, before that ỹ
name of the generall Councel at Nice
was euer heard of. After this fashion in
olde time did they spedely meete with, and
cut shorte those Heretiques ỹ Pelagians &
the Donatistes at home with priuate
disputation, without any generall Coun-
cell. Thus also when the Emperour
Constantius euidētly and earnestly toke
part with Aurentius the Bysshop of the
Arrians faction, Ambrose the Bysshopp
of the Christians appealed not vnto a
generall Councel, where he saue no good
could be don, by reason of ỹ Emperours
might and great labour, but appealed to
his owne Clergie and people, that is to
say, to a Prouincial Synode. And thus
it was decreed in the Councell at Nice,
that the Bysshops should assemble twise
euery yeare. And in the Councel at Car-

thage

thinge it was decreed, that the Bysshops shoulde meete togeather in eche of their prouinces, at least once in the yeare, which was done as saith the Councel at Chalcedone, of purpose, that if any errours and abuses had happened to springe vp any where, they might immediatelye at the first enterie be destroyed where they firste begonne. So likewise when Secundus and Palladius reiected the Coūcell at Aquila, bicause it was not a generall and a common Councell, Ambrose Bysshoppe of Millaine made aunswere, that no man ought to take it for a newe or straunge matter that the Bysshops of the weste parte of the worlde didde call togeather Synodes, and make priuate assemblies in their Prouinces, for that it was a thing before then vsed by the west Bysshoppes no fewe times, and by the Bysshoppes of Grecia vsed oftentymes and cōmonly to be done. And so Charles the great being Emperour, held a prouinciall Councell in Germanie, for puttinge

awaye Images, contrary to the seconde Councell at Nice. Neither pardy euen amongest vs is this so very a straunge and newe a trade: for we haue hadde ere nowe in England prouinciall Synods, and gouerned oure Churches by home made lawes. What shoulde one saye more? of a truthe euen those greatest Councelles, and where moste assemblie of people euer was (wherof these menne vse to make suche an exceedinge reckeninge) compare them with all the Churches whiche throughout the worlde acknowledge and professe the name of Christe, and what els I praye you can they seeme to bee, butte certaine priuate Councelles of Bysshoppes, and prouinciall Synodes? For admitte peraduenture, Italie, Fraunce, Spaine, England, Germanie, Denmarke, and Scotlande meete togithers, yf there want Asia, Grecia, Armenia, Persia, Media, Mesopotamia, Egypt, Ethiopia, India, and Mauritania, in all whiche places there

there bee bothe manye Christian menne and also Bysshoppes, howe canne anye man, beinge in his right mynde, thinke suche a Councel to bee a generall Councell? Or where so manye partes of the worlde doe lacke, howe canne they truelye saye, they haue the consente of the whole worlde? Or what manner of Councell, weene you, was the same last at Trident? Or howe might it bee tearmed a generall Councell, when out of all Christian kyngedomes and Nations, there came vnto it butte onelye fourtye Bysshoppes, and of those some so cunninge, that they might be thought meete to bee sente home againe to learne their Grammar, and so well learned, that thei had neuer studied Diuinitie?

What so euer it bee, the truthe of the Gospell of IESVS CHRIST dependeth not vpon Councelles, nor as S. Pawle saithe, vpon mortall creatures iudgementes. And if they whiche ought to be carefull for Gods Churche,

will not be wyse, but slacke their ducty, and harden their heartes against Godde and his Christe, goinge on still to peruert the right wayes of the Lorde, God will stirre vp the very stones, and make children and babes cunninge, whereby there may euer be some to confute these mennes lyes. For God is able (not onely without Councelles, butt also will the Councelles nill the Councelles) to maintaine and auaunce his owne kingedom. Full manye bee the thoughtes of mans heart (saith Salomon) but the counsell of the Lorde abydeth stedfast. There is no wisedome, there is no knowledge, there is no counsell against the Lorde. Thinges endure not, saithe Hilarius, that be set vp with mennes workemanship: By an other manner of meanes must the Churche of God be builded and preserued, for that Churche is grounded vpon the foundacion of the Apostles and Prophets, and is holden fast together by one corner stone, which is Christ

Iesu.

Jesu.

But meruellous notable and to very good purpose for these dayes bee Hieromes wordes: Whosoeuer (sayth hee) the Diuell hathe deceiued and enticed to fall a sleepe as it were with the sweete deathly enchauntments of ỹ marmaids the Sirenes, those persones doth Gods worde awake vp, sayinge vnto them: Arise thou that sleepest, lifte vp thy selfe, and Christ shall giue the light. Therfore at the commynge of Christe, of Goddes worde, of the ecclesiasticall doctrine, and of the full destruction of Ninive, and of that moste bewtifull harlot, then shall the people whiche heretofore hadde been cast in a traunce vnder their maisters, bee raysed vp, and shall make haste to go to the Mountaines of the Scripture, and there shall they finde hilles, Moses, Dauid and Josua the sonne of Nun: other hilles also whiche ar the Prophetes: and hilles of the newe testament, whiche ar the Apostles and the Euangelistes:

Hieron. Num. cap. 3.

And when the people shall flee for succour to suche hilles, and shall bee exercised in the reading of those kind of mountaynes, though they finde not one to teache them (for the harueſt shall bee greate, butte the labourers fewe) yet shall the good desire of the people bee well accepted, in that they haue gotten them to suche hilles, and the neglygence of their maisters shall bee openly reproued. These bee Hieromes sayenges, and that so playne, as there needeth no Interpretour. For they agree so iuste with the thinges wee nowe see wyth oure eyes haue already come to passe, ỹ wee maye verelye thinke hee mente to foretell, as it were by the spirite of prophesie, and to paincte before oure face the vniuersall state of ours tyme, the fall of the moste gorgeous harlotte Babylon, the repayringe againe of Goddes Churche, the blyndenesse and slewthe of the Bysshoppes, and the good will and forwardenesse of the people. For

who

who is so blinde that hee seeth not these meane bee the maisters, by whome the people, as saythe Hierome, hathe been ledde into errour, and lulled a sleepe: Or who seeth not Rome, that is their Nintue, whiche sometime was painted with fairest colours, but now her vizer being pulled of, is both better seen and lesse lette by: Or who seeth not that good meane beinge awaked as it were out of their deade sleepe, at the lighte of the Gospell, and at the voyce of God, haue resorted to the hilles of the Scriptures, waiting not at all for the Councelles of suche maisters:

But be your fauoure, some will saye, These thinges ought not to haue been attempted without the Bysshoppe of Romes commaundement, forsomuche as hee onely is the knotte and bande of Christian societie: he onely is that priest of Leuies order, whom God signified in the Deuteronomy, from whom counsell

in matters of weight and true iudgemēt ought to be fetched, and who so obeyeth not his iudgement, the same man ought to bee killed in the sight of his brethren: and that no mortall creature hathe authoritie to bee iudge ouer him whatsoeuer hee dooe: that Christe reigneth in heauen and hee in earthe: that hee alone canne dooe as muche as Christe, or God hym selfe canne dooe, bicause Christ and hee haue but one Councell house: That without him is no faythe, no hope, no churche, and who so goeth from him, quite casteth awaye and renounceth his owne saluation. Suche talke haue the Canonistes, the Popes parasites surely, but with small discretion or sobrenesse: for they coulde scant saye more, at leaste they coulde not speake more highlye of Christe him selfe.

As for vs truely, we haue fallen from the Byshoppe of Rome vpon no maner of worldlye respect or commoditie, and woulde to Christe hee so behaued himselfe

selfe, as this falling away needed not: but so the case stoode, that onles we left him, wee could not come to Christ. Neyther will he now make any other league wᵗʰ vs, then suche a one as Nahas the kyng of the Ammonites would haue made in tymes past with thē of the citie of Jabes, whiche was to put out the right eye of eche one of the Inhabitantes. Euen so will the Pope pluck from vs the holye Scripture, the Gospell of our saluation, and all the confidence which we haue in Christ Jesu. And vpon other condition can he not agree vpon peace with vs. 1. Regum

For whereas som vse to make so great a vaunte, that the Pope is onely Peters Successour, as though therby he carried the holy Ghost in his bosome: I cannot erre, this is but a matter of nothing and a very trieflyng tale. Gods grace is promised to a good mynde, and to one that feareth God, not vnto Sees and Successiōs. Riches saith Jerome, may make a Bysshop to be of more might then the

test: but all the Byshoppes whosoeuer they be, are the Successours of the Apostles. Yf so be, the place and consecrating onely be sufficient (why then) Manalles succeded Dauid, and Caiphas succeded Aaron. And it hath ben often seene, that an Idoll hath stand in the Temple of God. In old tyme Archidamus the Lacedemonian boasted muche of hym selfe, how he came of the bloud of Hercules, but one Nicostratus in thys wise abased his pryde: Nay, quod he, ye semest not to descende from Hercules, for Hercules destroied yll men, but thou makest good men euill. And when the Phariles bragged of their lineage how they were of Abrahams kynred and blood of Abraham, Ye saith Christ, seeke to kyll me, a manne whiche haue touldo you the trouth as I heard it from God: thus Abraham neuer did. Ye are of your Father the dyuel, and wil nedes obey his will.

Yet notwithstandyng, byeause wee will graunt somewhat to succession, tell vs,

ys, hath the Pope alone succeded Peter? and wherin I praye you, in what Religion? in what Office? in what peece of his lyfe hath he succeded hym? What one thing (tel me) had Peter euer like vnto the Pope? or the pope lyke vnto Peter? excepte paraduenture they will saye thus: that Peter when he was at Rome, neuer taught the Gospell, neuer fedde ꝑ flock, toke away the keyes of the kingedom of heauē, hyd the treasures of his Lorde, satte him downe onely in his Castle in S. Iohn Laterane, & pointed out with his finger al the places of Purgatorie, and kyndes of punyshementes, cōmittyng some poore soules to be tormented, and other some againe sodenlye releasing thence at his owne pleasure, taking money for so doing: or that he gaue order to say priuate Masses in euery corner: or that he mumbled vp the holy seruice with a lowe voice and in an vnknowen language, or that he bāged vp ꝑ Sacrament in euery Tēple and ouer euery Aulter, and caryed ꝑ same about before

fore hym whether soeuer he went, vpon an ambling Jennett, with lightes and belles: or that he consecrated with hys holy breath, oyle, wax, wulle, belles, chalices, churches & aultres: or that he solde Jubilees, graces, liberties, aduousons, preuentions, first fruits, Palles, the wearing of Palles, bulles, Indulgences and pardons: or that he called hym self by the name of the head of the Churche, The highest Byshop, Byshop of Byshopps, alone Most holy: or that by vsurping he tooke vpon hym selfe the right and aucthoritie ouer other folkes Churches: or that he exempted him selfe frō the power of anye ciuille gouernement: or that he maintained warrs, set Princes together at Variance: or that he sytting in his Chaire with his triple Crowne full of labelles, with sumptuous & Persianlike gorgiousnes, with his Royall scepter, with his Diademe of goulde and glittering with stones, was caried about not vpon Paalfraie, but vpon the shoulders

of

of noble menne. These thinges no doubt did Peter at Rome in times past, and left them in charge to his Successours as you would say, from hand to hande: for these thinges be now a dayes donne at Rome by the Popes, and be so done, as though nothing els ought to be don.

Or contrariewise paraduenture they had rather saye thus, that the Pope doth now all the same thinges whyche wee knowe Peter did many a daye a goe: that is, that he rounneth vp and downe into euerye Countreye to Preache the Gospell, not onelye openlye abroad, but also priuatelye from house to house: that hee is diligente, and applyeth that busines in season and out of season, in dewe tyme, out of dew time: that he doth the part of an Euangelist, that he fulfilleth the worke and ministerie of Christ, that he is ✠ watcheman of the house of Israel: receaueth answeares and wordes at Goddes mouth: and euen as he receiueth them, so deliuereth them ouer

to

to the people: That he is the salte of the earth: That he ys the light of the world, that he doth not feed his owne selfe but his flock, that he doth not entangle him selfe with the worldlie cares of this lyfe, that he doth not vse a soueraintye ouer the Lordes people, that he seeketh not to haue other menne minister to hym, but him selfe rather to minister vnto others, that he taketh al Bishops as his felows and equals: that he is subiect to Princes as to personnes sent from God, that he giueth to Cesar that whiche is Cesars: and that he as the old Bishops of Rome dyd (without any question) calleth the Emperour his Lord: Onles therfore the Popes do the like now a dayes, and Peter did the thinges a foresayd, there is no cause at all why they should glorye so of Peters name and of his succession.

Muche lesse cause haue they to complaine of our departing, and to call vs againe to be felowes and frendes with them, and to beleue as they beleue. Men say

saye that one Cobilon a Lacedemonian, when he was sent Embassadour to the kyng of the Persians to treate of a leegue, and founde by chaunce them of the court playng at dyce, he returned streighte waye home againe, leauing his message undone. And whē he was asked why he did slacke to doe the thinges whiche he had receiued by publique commission to do, he made aunswere, he thought it should be a great repproche to his cōmon welthe, to make a legue with Dicers. But yf we should content our selues to retorne to the Pope and his popysshe errours, and to make a couenaunte not only with dicers, but also with men farre more vngracious and wicked then any dycers be: Besides that this should be a great blot to our good name, it shoulde also be a very daungerous matter both to kindle Goddes wrath against vs, and to clogge and condemne our owne soules forever. For of very trouthe we haue departed from hym whome we saw had

blinded

blinded the whole worlde this many an hundred yeare. From hym who to farre presumpteouslye was wont to saye, he coulde not erre, and whatsoeuer he dyd no mortal man had power to condemne hym, neyther kynges nor Emperours, nor the whole Clergie, nor yet all the people in the worlde togyther, no and though he should carrie away with hym to Hell a thousande soules. From hym who toke vpon him power to cõmaund not only menne but euen Goddes Aungels, to go, to returne, to leade soules into Purgatorie, and to bring them backe againe when he lyste him selfe: whome Gregory said, without all doubt is the very forerunner and standerd bearer of Antichrist, and hath vtterly forsaken the catholique faith: From whome also those ringeleaders of owers, who now both might and maine resist ỹ Gospel, & the truth which they knowe to be the truth, haue or this departed euery one of their owne accorde and good will, and

would

Woulde euen now also gladly depart frō hym, yf the note of inconstancie & shame and their owne estimacion amonge the people were not a let vnto them. In conclusion, wee haue departed from hym to whom we wer not bound, and who had nothyng to laye for hym selfe, but onely I know not what vertue or power of the place where he dweleth, and a continuaunce of succession.

And as for vs, we of all others moste iustely haue left him. For our kynges, yea euen they whiche with greatest reuerence dyd folow and obey the auctoritie and faith of the Bysshops of Roms, haue long synce founde and felte well ynough the yoke & tyrannye of the Popes kingdome. For ỹ Bysshops of Rome toke the Crowne of from the head of our kynge Henrye the second, and compelled him to put a side all maiestie, and lyke a meere priuate man to come vnto their Legate with great submission and humilitie, so as all his subiectes might

laugh him to scorne. More the this, they caused Bysshops and Monkes and some parte of the nobilitie to be in the feelde a gainst our kynge John, and sett all the people at libertie from their othe wherby they ought allegeaunce to their kyng: and at last, wickedly and most abhominablie they berеaued the kyng not onely of his kyngdome, but also of his lyfe. Besides this, they excommunicated and cursed kyng Henry the eight, the most famous Prince, & stirred vp against him sometime the Emperour, sometime the Frenche kyng, & as muche as in them was, putte in aduenture our Realme to haue ben a very praye and spoyle. Yet were they but foules and mad, to thinke that eyther so mighty a Prince could be scared with bugges and catties: or els ỹ so noble and great a kyngdome myght so easily, euen at one morsel be deuoured and swalowed vp.

And yet as though all this were to litle, they would nedes make all the Realme

alme tributarie to them, & exacted thece yearely moſt vniuſt and wrongfull taxes. So deere coſt vs the freendeſhyp of the Citie of Rome. Wherefore yf they haue gotten theſe thinges of vs by extortion thorough their fraude and ſuttle ſleightes, we ſee no reaſon why we may not plucke awaye the ſame from them againe by laufull wayes & iuſt meanes. And yf our kynges in that darknes and blindenes of former tymes gaue them theſe thinges of their owne accorde and liberalitie for Religion ſake, being moued with a certaine opinion of their fained holines, now when ignoraunce & errour is ſpied out, may the Kinges their ſucceſſours take them awaye againe, ſeing they haue the ſame auctoritie, the kinges their auncеſtours had before. For the gyft is voide, except it be alowed by the will of the giuer: and that cannot ſeme a perfit will, which is dymmed and hindered by errour.

Thus ye ſee good Chriſtian Reader,

howe it is no new thing, though at this day the religion of Christ be entertained with dispites and checkes, being but lately restored and as it were comming vp againe a new, for somuche as the lyke hath chaunced both to Christ hym selfe and to his Apostles: yet neuertheles for feare ye maye suffer your selfe to be led amysse and seduced with those exclamations of our Aduersaries, we haue declared at large vnto you ỹ very whole mayer of our Religion, what our opinion is of God the Father, of his onely sonne Jesus Christ, of the holy Ghost, of the Church, of the Sacramentes, of the ministery, of ỹ Scriptures, of ceremonies, and of euery parte of Christian beleue. Wee haue sayde that wee abandon and detest as plagues and poysons all those olde Heresies, whiche eyther the sacred Scriptures or the auncient Councelles haue vtterly condemned: that wee call home againe asmuche as euer wee can, the right Discipline of ỹ Church, which our

our Aduersaries haue quite brought into a poore & weake case: That we punishe all licentiousnes of lyfe and vnrulynes of maners by the olde and long continued lawes, and with asmuch sharpenes as is conuenient and lyeth in our power: That we maintaine still the state of kingdomes, in the same condition and plight wherin we haue found thē, without any diminishing or alteration, reseruinge vnto our Princes their maiestie and worldly preeminence safe and without empayring, to our possible power: That we haue so gottē our selues away from that Church which they had made a denne of Theeues, and wherein nothing was in good frame or onee like to the Churche of God, and whiche them selfes cōfessed had erred many weies, (uē as Lott in times paste gat hym out of Sodom, or Abraham out of Caldie, not vpō a desire of contention, but by ꝑ warninge of God him selfe: And ꝑ we haue searched out of ꝑ holy Bible whiche we are sure cannot deceiue, one sure fourme

of Religion, and haue retorned againe vnto the Primatiue Churche of the auncient Fathers and Apostles, that is to say, to the first ground and beginning of thinges, as vnto the very foundations & head springes of Christes church. And in very troth we haue not tarried for in this matter the auctoritie or consent of the Trident Councell, wherein we sawe nothing don vprightly nor by good order: where also euery body was sworne to the maintenaunce of one man: where our Princes Embassadours were contemned: where not one of oure diuines could be heard, and where partes taking and ambition was openly and earnestlye procured and wrought, but as the holy Fathers in former time, and as our predecessours haue commonly don, wee haue restored our Churches by a Prouinciall Conuocation, and haue cleane shaken of as our dewtie was, the yoke and tyrannye of the Bysshop of Rome, to whome we were not bounde, who also

had

had no manner of tyyng lyke neyther to Chryst nor to Peter, nor to an Apostle, nor yet like to any Byshopp at all. Finally, we saye that wee agree amongest our selues, touching the whole iudgemēt and chiefe substaunce of Christian Religion, and with one mouth and with one spirite do woorshipp God and the father of our Lord Jesu Christ.

Wherefore O Christian and godlye Reader, forsomuche as thow seest the reasons and causes both whye wee haue restored Religion, and whye wee haue forsaken these men, thou oughtest not to mactuaile, though wee haue chosen to obeye our Maister Christe rather then menne. Paule hath giuen vs warning how we shoulde not suffer our selues to be carried away with suche sundry learninges, and to fly their companies, in especiall whiche woulde sowe debate and variaunces, cleane contrarie to the Doctrine whiche they had receiued of Christ and the Apostls. Longe synce haue these

mennes

mennes crafftes and treacheries decaied and banished and fled away at the sight and light of ꝑ Gospell, euen as the owle doth at the sunne rysing. And albeit their trumperye be builte vp and reared as highe as the Skye, yet euen in a momẽt and as yt were of the owne selue fallyth yt downe againe to the ground, and cõmeth to naught. For you must not think ꝑ al these thyngs haue com to passe rashly or at aduẽture: It hath ben gods pleasure ꝑ against al mennes willes wel nye, the Gospell of Jesu Christe shoulde be spread abroad thorough out the whole worlde, at these dayes. And therfore men folowing godds biddings, haue of their owne free will resorted vnto the Doctrine of Jesus Christ. And for our parts truely wee haue sought hereby neyther glorie nor welthe, nor pleasure nor ease. For there is plentie of all these thinges with our aduersaryes. And when wee wer of their side, we enioyed such worldye commodyties muche more liberallie

and

and bountefullye, then wee doe nowe. Neyther doe wee eschew concorde and peace, but to haue peace with man, wee will not be at warre with God. The name of peace is a swete and pleasaunte thinge, saith Hilarius: But yet beware, sayth he, peace is one thinge, and bondage is an other. For yf it shoulde so be as they seeke to haue it, that Christe shoulde be commaunded to keepe silence, that the truth of the Gospell should be betraied, that horrible errours should be cloked, that Christian mennes eyes shold be bleared, & that they might be suffred to conspire openlye against God: this were not a peace, but a moste vngodlye couenaunt of seruitude. There is a peace saith Nazianzene, that is vnprofitable: againe there is a discorde saith he, that is profitable. For we muste conditionallye desire peace, so farre as is laufull before God, & so farre as we may conueniētly. For otherwise Christ him selfe brought not peace into the worlde, but a sworde.

Wherefore yf the Pope will haue vs reconciled to hym, his dewty is first to be reconciled to God: for from thence saith Cyprian, spring schysmes and sectes, bycause menne seeke not the head, and haue not their recourse to the Fountaine of ẏ Scriptures, and kepe not the Rules gyuen by the heauenly teacher: for saith he, that is not peace but warre: neyther is he ioyned vnto the Churche which is seuered from the Gospel. As for these men they vse to make a marchaundize of the name of peace. For that peace whiche they so faine would haue, is onely a rest of idle bellies. They and we might easily be brought to atonement touchyng all these matters, were it not that ambitiō, glutony and excesse did let it: Hence commeth their whyenyng, their hearte is on their Halfepennye. Out of doubt their claymours and styrres be to none other ende, but to maynteine more shamefully and naughtely yll gotten thinges.

Nowe a dayes the Pardoners com-

plaine

plaine of vs, the Datories, the Popes Collectours, the Bawdes, and others which take Gayne to be godlynesse, and serue not Jesu Christe but their owne bellyes. Many a day a go and in the old worlde, a wonderfull great aduantage grew hereby to these kinde of people, but now they reckon all is losse vnto them that Christ gaigneth. The Pope hym selfe maketh greate complaynere at this present, that Charitie in people is waxen coulde. And why so trow ye? Forsooth because his profittes decaye more and more. And for this cause doth he hale vs into hatred all that euer he maye, laieng lode vpon vs with dispitefull raylings and condemning vs for Heretiques, to thende they that vnderstande not the matter, maye thinke there be no woorse menne vpon earth then we be. Notwithstanding we in the meane season are neuer the more ashamed for all this: nyther ought we to be ashamed of ỹ Gospell: for wee sett more by the glorie of

God

God then wee doe by the estimation of menne. Wee are sucre all is true that we teach, and we may not either go against our owne conscience, or beare any witnes against God. For yf we denye any part of the Gospel of Jesu Christ before menne, he on the other side wil denye vs before his Father. And yf there be anye that will still be offended and cannot endure Christes doctrine, suche saye wee, be blynd &, leaders of ỹ blynde: the truth neuertheles must be preached and preferred aboue all: and wee muste with patience wayte for Goddes iudgement. Lett these folke in the meane tyme take good heed what they do, and let them be well aduised of their owne Saluation, and ceasle to hate and persecute the Gospell of the sonne of God, for feare least they feele hym once a redresser and reuenger of his owne cause. God will not suffer him selfe to be mad a mocking stock. The world espyeth a good whyle a gon what there ys a doyng abroade. This

flame the more it is kept downe, somuch the more with greater force and strengh doth it break out and flye abroade. Their vnfaithfulnes shall not dilapointe goddes faithfull promyse. And yf they shall refuse to laye awaye this their hardenes of heart and to receiue the Gospel of Christ, then shall Publicanes and synners go before them into the kingedome of Heauen.

GOD and the father of oure Lorde IESVS CHRIST open the eyes of them all, that they maye be able to see that blessed hope whereunto they haue ben called, so as wee maye altogither in one, glorifie hym alone, who is the trew God, and also that same Jesus Christ whome he sent downe to vs from Heauen: vnto whome with the father and the holy Ghost be giuen all honour and glorie euerlastinglye. So be it.

The ende of the Apologie of the Churche of Englande.

Cornell University Library

The manner how the Churche of Englande is administred & gouerned.

The Churche of Englād is diuided in to two Prouinces, { Canterbury. and / Yorke.

The Prouince of Canterbury hath Tharchebyshop of the same, who is Primate of all Englande and Metropolitane.

The Byshop of London.

The Byshop of {
Winchester.
Elye.
Chichester
Hereforde.
Salysburie.
Worceter.
Lincolne.
Couentrie and Lichefield.
Bathe and Welles.
Norwiche.
Exeter.
Rochester.
Peterborough.
S. Danies.
S. Asaph.
}

The Bysshop of { Landaffe. Bangor. Oxforde. Gloceſter, and Briſtowe.

The Prouince of Yorke hathe

Archebyshop of the same, who is also Primate of England and Metropolitane.

The Bysshop of { Durham. Carliell, and Chester.

Amongeſt vs heere in Englande no man is called or preferred to bee a Byſhop, except he haue firſt receiued the orders of Prieſthoode, and be well hable to inſtruct the people in ỹ holy ſcriptures.

Euery one of the Archebyſhops and Byſhops haue their ſeuerall Cathedrall churches, wherein ỹ deanes beare chiefe rule, being men ſpecially choſen both for their learning and godlines, as neere as maye bee.

theſe

These Cathedrall Churches haue also other dignities and Canonries, whervnto bee assigned no ydle or vnprofitable persones, but suche as eyther bee Preachers, or professours of the Sciences of good learninge.

In the saide Cathedrall Churches, vpon Sondayes and festiuall dayes, the Canons make ordinarilye special Sermons, wherevnto duely resorte the head Officers of the Cities and the Citizens: and vpon the worckendayes thryse in the weeke, one of the Canons doth read and expound some peece of holy Scripture.

Also the saide Archebyshops and Byshops haue vnder them their Archedeacons, some two, some foure, some sixe, accordinge to the largenes of the dioces, the whiche Archedeacons kepe yearly twoo visitations, wherein they make diligent inquisition, and searche both of the doctrine and behauiour as well of the ministers as of the people. They pu-

nisshe thoffendors: and if any errours in religion and heresies fortune to springe, thei bring those and other weighty matters before the Bysshops themselues.

There is nothing read in oure Churches but the canonical scriptures, which is done in suche ordre, as that the Psalter is read ouer euery moneth, the new Testament foure times in the yeare, and the olde Testament once euery yeare. And if the Curate be iudged of ỳ Bysshop to be sufficiently seene in the holy scripturs, he doethe withal make some exposition and exhortacion vnto godlines.

And for somuch as our Churches and Vniuersities haue ben wōderfully marred, and so fouly brought out of al fashion in time of papistrie, as there can not be had learned pastors for euery paryssh, there bee prescribed vnto the Curates of meaner vnderstandinge, certaine Homelies deuised by learned men, whiche doe comprehende the principall poinctes of

Christian

Christian doctrine: as of Originall sin, of Justification, of Faith, of Charitie, & suche like, for to bee read by them vnto the people.

As for Common prayer, The lessons taken out of the Scriptures, thadministringe of the sacramentes, and the residue of seruice done in the Churches, are euery whitt done in the vulgare tongue whiche all may vnderstande.

Touchinge the vniuersities.

Moreouer, this realme of Englad hathe twoo Vniuersities, { Cambridge and Oxforde.

And the manner is not to liue in these within houses that be Innes or receipt for common geastes, as is the custome of some vniuersities, but they liue in colledges vnder moste graue and seuere discipline, euen suche as the famous learned man Erasmus of Roterodame, beinge heere amongest vs about fourtie yeares

paſt, was holde to preferre before ȳ very rules of the Monkes.

In Cambridge bee xiiii Colledges, theſe by name that folowe.

Trinitie Colledge founded by kinge Henrie the eight.
The kinges Colledge.
S. Johns Colledge.
Chriſtes Colledge.
The Quenes Colledge.
Jheſus Colledge.
Bennet Colledge.
Pembroke Colledge, or Pembroke halle.
Peter Colledge, or Peter houſe.
Gunwell and Cains colledge, or halle.
One other Trinitie colledge, or Trinitie halle.
Clare colledge, or Clare halle.
S. Katherins colledge, or Katherin halle.
Magdalene colledge.
Emmanuel Colledge. Sidney Colledge.

In Oxford likwiſe there be Colledges ſome greater ſome ſmaler, to the number of foure and twentye, the names whereof be as followeth.

The

The Cathedrall Churche of Christe, wherein also is a great company of studentes.
Magdalene colledge.
Newe colledge.
Marten colledge.
All sowles colledge.
Corpus Christi colledge.
Lincolne colledge.
Auriell colledge.
The Quenes colledge.
Baylie colledge, or Bailioll colledge.
S. Johns colledge.
Trinitie colledge.
Excetor colledge.
Brasen nose colledge.
Thuniuersitie colledge.
Glocetor colledge.
Brodegate halle. or Pembroke Colledge.
Hearte halle.
Magdalene halle.
Alborne halle.
S. Marie halle.
Whyte halle.
Newe Inne.
Edmonde halle.
Wadham Colledge.

And besides these Colledges that be in the Vniuersities, this Realme hath also certein collegiate churches, as Westmynster, Windesour, Eaton, and Wynchester. The two last whereof do bring vp and fynde a greate number of yong Scholers, the whiche after they be once parfect in the rules of Grammer and of versifieng, and well entred in the principles of the Greeke tong and of Rhetorike, are sent from thence vnto the vniuersities: as thus. Out of Eaton colledge they be sent vnto the kynges colledge at Cambrydge, & out of Wynchester, vnto the New colledge at Oxford.

The Colledges of both the Vniuersities be not only very fayre and goodly buylte thorough thexceding liberalitie of ỹ kynges in olde time & of late dayes, of Bysshopps and of noble men, but they be also endowed with marueylous large liuinges and reuenewes.

In Trinitie colledge at Cambrydge,

and

and in Chriſtes colledge at Oxford, both whiche were founded by kyng Henry theight of moſt famous memorie, are at the leaſt founde foure hundreth Sholers: and the like number wel neere is to be ſeene in certen other Colledges, as in the kynges Colledge & S. Johns Colledge at Cambrydge: in Magdalene colledge and New colledge of Oxford: beſides the reſt which we now paſſe ouer.

Euery one of the Colleges haue their Profeſſours of the tonges and of the liberal Sciences (as they cal them) which do trade vp youth priuatly within their Halles, to thend they may afterward be able to go furth thence into the common ſcholes as to open diſputatiõ, as it were into plain battail, there to try themſelfe.

In the cõmon Scholes of both the Vniuerſities, there are found at the kinges charge, and that very largely, fyue Profeſſours & Readers, that is to ſaye,

The Reader of Diuinitie.
The Reader of the Ciuill lawe.
The Reader of Phyſike.
The Reader of the Hebrewe tongue. and
The Reader of the Greeke tongue.

And for the other Profeſſours, as of Phyloſophie, of Logique, of Rethorike, and of the Mathematicalles, the Vniuerſities themſelues doe allowe ſtipendes vnto them. And theſe Profeſſours haue the ruling of the Diſputaciõs and other ſchole exercyſes whiche be dayly vſed in the common Scholes: Amongeſt whome, they that by the ſame Diſputations & exercyſes are thought to be come to any ripenes in knowledge, are wont according to ꝑ vſe in other vniuerſities, ſolemnly to take degrees, euery one in ꝑ ſame ſcience and facultie which he profeſſeth.

We thought good to annexe theſe thinges, to thende we might confute & confounde

confounde those that spread abroad rumours, how ỹ with vs nothinge is don in order & as ought to be don: ỹ there is no Religiō at al, no Ecclesiastical Discipline obserued, no regard had of the saluacion of mennes soules, but that all is don quite out of ordre and seditiously, ỹ all antiquitie is despised, that libertie is giuen to all sensualitie and lewde lustes of folkes, that the liuings of the Church be conuerted to prophane and worldlye vses, whereas in very trouth we seke nothing els but that, that God aboue all moste good, may haue still his honoure truely and purely reserued vnto hym, that the rule and waye to euerlastinge Saluacion maye be taken from out of his very word, and not from mens fantasies, that the Sacramentes maye be ministred not like a Maskary or a stage playe, but religiously and reuerently according to the rule prescribed vnto vs by Christ, and after the example of the holy Fathers whiche florished in the prima-

tine Churche: that that moſt holye and godly fourme of diſcipline, whiche was commonly vſed amongeſt them, may be called home againe: that the goodes of ꝑ Churche may not be laũched out amõgeſt worldlinges & ydel perſõs, but may be beſtowed vpon the godlye Miniſters and Paſtours which take paine both in Preaching and teaching: that there may from tyme to tyme ariſe vp out of the Vniuerſities learned & good miniſters & others meete to ſerue ꝑ cõmon welth: And finally, that all vncleane and wicked lyfe may be vtterly abandoned and banyſhed, as vnworthy for the name of any Chriſtian. And albeit we are not as yet able to obteine this ꝑ we haue ſaid, fully & perfitlie, (for this ſame Stable, as one may rightly call it, of ꝑ Romiſh Augias, cannot ſo ſoone be thorouglye cleanſed and rid from the long growen filth and mucke) neuertheleſſe this is it whereunto we haue regarde: hether doe wee tende: to this marke do wee direct

oure

our paine and trauaile, and that hitherto (thorough God his gracious fauour) not without good succesſe and plenteous encreaſe: whiche thing may eaſily appeere to euery body, yf either we be cõpared with our owne ſelues in what maner of caſe wee haue ben but few yeares ſynce, or els be compared with our falſe accuſers, or rather our malicious ſlaunderours.

The Lorde defende his Churche, gouerne it with his holy Spirite, & bleſſe the ſame with all proſperous felicitie.

Amen.

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Anno Domini. M. D. L XIIII.

Faultes escaped in the printinge.

Leafe.	Faultes.	Correction.
B.4.	suche one for heretikes,	such ones
F.5.p.2.	Peter did not thus	did not thus
F.8.p.2.	yet beare they	yet bare then
F.8.	they were a rebellious	they be a rebel.
G.3.p.2.	pardons largely	pardõs so largely
K.5.p.2.	intend beare	intende to beare.
K.7.	haue thought for	thought good for